

A POSITIVE AFRICAN AMERICAN MALE LEADERSHIP
MENTORING MODEL: IN A CONTEXT OF
TRAUMA AND CRISIS

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By

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ABSTRACT

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The project context was the Tabernacle Baptist Church, Columbus, Ohio. The project identified poor male church involvement. The six-week focus group addressed positive male mentoring and leadership strategies. Male participants listened to lectures and participated in small group studies. These men will have a deeper understanding of Christ's calling and show signs of becoming more involved with church leadership. I used pre-test and post-test, lectures, and group discussions to measure results. The program successfully introduced an understanding of Christ's call to men for church involvement. Isaiah 6:1-13 is the foundational Scripture.

ACKNOWLEDGEMENTS

I extend gratitude to the men and women of God who prayed for, poured into, and promoted my spiritual development. I dedicate this work to my father, Verlin F. Samples Sr., and all the men of his generation for a commitment to excellence. I honor my mother, Mary Ann Samples, for her compassion, patience, love, and strength. I thank my wife, Rebecca, for taking care of me and giving me a shoulder to lean on during challenging times. To my daughters, Kendra and Nema, for their love and support. I am so proud of you both. I appreciate the Baptist Ministerial Alliance of Columbus and Vicinity, the Baptist Pastors Conference of Columbus and Vicinity, The Eastern Union Missionary Baptist Association, The Ohio Baptist General Convention, the Ohio Baptist Laymen Auxiliary, the Mt Hermon Baptist Church of Peru Indiana, the Tabernacle Baptist Church, Columbus, Ohio, the McNeely Memorial Church, Wabash, Indiana, and the Sadler/Marshall/Nelson/Henners cohort. These persons provided academic support and encouragement: James White Jr, Terry Strong, Herb Henderson, Garing Armstead, Benjamin McDay, Ralph Dowling-Fitzpatrick, Carla Dowling-Fitzpatrick, James Jamison, Nathaniel Carter, Robert Johnson, Gary Williams, Cyril Thornton, Dr. Marvin Miller, Dr. Howard Washington, Dr. Otha Gilyard, Dr. Harold Hudson. Special appreciation to Emma Byrd-Hayes, who provided invaluable editorial assistance.

DEDICATION

I dedicate this work to my father, Verlin F. Samples Sr., and my mother, Mary Ann Samples, my brother Julian “Danny” Samples, in Glory, my siblings, Tonya, Merlin, Verlinda, Sylvia, Verlinna, and Virgil. Reverend John E. Patton, my first Pastor, for showing and modeling forgiveness and the men and women that hunger and thirst after righteousness.

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INTRODUCTION

The African American male has suffered and continues to suffer trauma. This trauma has led to a decline in the presence of African American men in church leadership roles. One possible reason is that unresolved trauma has affected his self-esteem and the outlook on his worthiness. Historically, throughout the United States, the African American male in America has been stereotyped, conspired against, and traumatized. The psychological profile of the African American male portrays him as rebellious against authority, violent, dysfunctional, and dangerous. Some American populations fear the African American male because of his potential to live beyond the boundaries and the limitations imposed upon him through social injustice. African American males have witnessed and endured traumatic issues that will forever haunt them. Profiling has led to incarceration or being beaten to death by law enforcement officials. African American males experience a lack of education or confidence in the educational system, such as being suppressed more than the opposite race. What is lacking in current literature about African Americans and mental health is an accurate analysis of the authentic experiences of African Americans. Because of many systematic challenges and disadvantages, imprisonment has disrupted the family structure of the African American male. “There is a glossing over the long historical experiences of people of African ancestry in this society that precedes the civil rights movement.”¹

¹ Halaevalu Vakalahi, Rhonda Wells-Wilbon, and Anna R McPhatter, eds. Social Work Practice with African Americans in Urban Environments (New York, NY: Springer Publishing Company, 2015), 210. ProQuest Ebook Central.

The African American male's living locations have significantly impacted their lifestyle. They have had to live where their parents could afford, and it often led to places or locations of gang activities, violence, and crime in large cities. This systematic mistreatment of African American males affected them in various ways. Racial profiling and incarceration, a lack of family structure, educational skills, and numerous other disadvantages helped create a doubtful forward movement for faith or for even attending church at all.

The African American male has dealt with trauma consistently for so long that this trauma has become a conditioned and functional feature of the African American male experience. African American male leadership in the African American church declines proportionally to the African American Baptist church's African American male population. In my context, African American male leadership is declining. "Research indicates that African Americans seek formal service help for their mental illness such as depression, at significantly lower rates than White Americans."¹

Throughout history, the trauma of negative social conditioning of African American males has created an identity crisis resulting in systemic feelings of unworthiness and leadership ineptness in the black church. Unresolved trauma in the African American male has damaged his self-esteem, resulting in feelings of unworthiness. In my context, the African American males' stereotypical views directly correlate to the limited and lack of African American male leadership. My argument

¹ Michael A. Robinson et al., "Black Male Mental Health and the Black Church: Advancing a Collaborative Partnership and Research Agenda," *Journal of Religion and Health* 57, no. 3 (June 2018): 1095-1107, <https://doi.org/10.1007/s10943-018-0570-x>.

suggests that through spiritual transformation and healing, the men of this context will break the cycle of disappointment and reclaim positions of authority and self-esteem.

Furthermore, the argument is that this current generation of African American males must promote the black church movement to survive the next generation of African American men.

The Christian Church has always been a hybrid version of mainline Christianity in America. It has been in the tradition of major Protestant and Catholic bodies. However, it has had a distinctiveness born of the "Black Religious Experience,"—a term used to define the historical and existential realities of Black life and thought. Overall, a focus on accommodation is associated with either ignoring or downplaying injustices and inequality, collaboration with persons and groups known to perpetuate inequities, and inactivity in political and social efforts that might result in political, economic, and social empowerment.²

Theme redressed

The history of restrictive practices imposed upon African Americans is not new. The objective is to take a positive approach and resolve some facets of this revelation. The aim is to be present, active, and engaged in our recovery and healing. The project proposal will address the critical elements of effective leadership through leadership and human resources. Men of faith encouraging other men will bring transformative and healing grace to our context by planning, organizing, staffing, directing, and controlling human, financial, and material resources.

It is paramount that the African American church intervenes. African American men must encourage African American men while sharing knowledge, compassion, and

² Sandra L. Barnes and Oluchi Nwosu, "Black Church electoral and protest politics from 2002 to 2012: A social media analysis of the resistance versus accommodation dialectic." *Journal of African American Studies* 18, no. 2 (June 2014): 209, <http://doi.org/10.1007/s12111-013-9263-4>.

support as the first step towards healing and recovery. It is time to rewrite the narrative. The Church is the haven for growth and encouragement. The church is where men build up and encourage other men through mentorship, training, and spiritual transformation.

Argument

African American men are absent from Church. One possible reason is the self-applied value of worthiness. Throughout the United States history, the African American male in America has been stereotyped, prejudged, and traumatized. Systematically, the African American male's psychological profile is one of disdain. These are possible reasons for a decline in male participation in this context.

Men do not attend church because they feel threatened by a lack of biblical knowledge. Men need to encourage men and promote biblical knowledge and spiritual truth from a male perspective.

The Laymen Auxiliary is an organization that enlists and coordinates the manpower of the congregation. Its mission is to cultivate men's Christian life through study, worship, fellowship, and service. Its focus is on building authentic, Christ-centered trusting relationships among men so that men can encourage one another to grow in Christ-likeness, serve others in need and evangelize the lost. Additionally, the auxiliary develops mentors and nurtures young boys to develop into the men God created them to be.³

Through auxiliaries such as the Layman Auxiliary, men can form bonds and create relationships that foster spiritual growth and development. When men become knowledgeable about the requirements of God's word, they will fill positions with confidence and strength. Men do not take leadership positions within the church because

³ Metropolitan Missionary Baptist Association, Baptist District Association, Laymen Auxiliary, <http://www.metropolitanbaptistdistrict.org/Laymens-Auxiliary>

they are not aware of God's calling for their lives. Throughout history, God calls men to be change agents in their community and church. Each generation of men has a unique and distinct challenge to address, and the church is the catalyst for change. Change is not one-dimensional, as many suppose. Change impacts the African American male occurs on multiple levels, such as social change, economic change, spiritual change, and systemic change. To meet the challenges of this present generation, African American men of faith must accept the call to recruit, mentor, and challenge men to operate in the calling God has placed on their lives. African American men are intelligent, resourceful, innovative, and strong.

There is a perceived hostility of strong African American men. It is vital to be sensitive to the cultural dynamics within the church's traditions and the bible language regarding men and women's roles within the church. The layman auxiliary recognizes the need for men to mentor men and their growth and their development as spiritual agents for the church.

There is a need to discuss unresolved trauma issues impacting African American males. These unresolved issues, once diagnosed, will provide hope for healing and reconciliation. Many African American men have pulled away from some mainstream and suitable elements of society. The church is one of the targets for being a relevant mainstream institution and establishment in society. The relationship between religiosity and self-esteem is investigated.

Through spiritual transformation, the African American men of Tabernacle Baptist Church can encourage one another and explore biblical characters, not unlike the prophet Isaiah, David, Daniel, and others, to uplift themselves and others spiritually.

Some of these biblical characters whom God used had similar backgrounds as the African American male. They, too, had unresolved issues that God fixed for them. After which, they were transformed to become leaders both spiritually and physically. For example, we can look at David, the little shepherd boy whom God made a great king. We may also look at Daniel and how he was misused but became great because God gave Daniel divine visions and favor in his abuser's eyes. Isaiah, a man of questionable background, was called to carry an unwanted message during a time of spiritual rebellion. Spiritual transformation is a common theme in the Bible.

As the leader and the pastor of the Tabernacle Baptist Church in Columbus, Ohio, my focus was on my obligation to resolve problems. It became noticeable that there is a declining number of males in leadership roles where male leadership once prevailed. This lack of male leadership at the Tabernacle Baptist Church troubled me as the Pastor. My mind began to wonder about the root causes of this decline.

Because of this troubling mindset, I set out to examine aspects of the decline and ways to circumvent the decline. To do this examination, I had to seek wisdom and guidance from God. In seeking knowledge and advice from God, there was a revelation that my study needed to include a project. This project required males participating in ventures to address issues of transforming men spiritually, encouraging the men to engage in leadership functions, empowering men through spiritual healing, and leading accordingly to the Bible's principles.

Thus, a hypothesis and a theme for my project emerged. The premise is: If male participants listen to my lectures and participate in my small group study, then these men will have a deeper understanding of Christ's calling and show signs of wanting to become

more involved with church leadership. The theme for this project reads: Through spiritual transformation, encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the leadership function of the church. Fill the male leadership role by empowering men through spiritual healing and transformation to lead according to biblical principles.

This project will consist of Tabernacle's men, focusing on biblical, historical, theological, and interdisciplinary foundations. A project analysis was presented. Causes for African American males' decline in leadership roles in the church were explored and discussed. Ways this decline might be corrected were explored using biblical examples of men who overcame obstacles and rose to respond to the voice of God's call. Examples of African American males who survived overwhelming challenges were discussed.

CHAPTER ONE

MINISTRY FOCUS

This chapter describes how ministry interests and skills relate to the context's needs at the Tabernacle Baptist Church of Columbus, Ohio. As Pastor and servant leader, the responsibility of providing guidance, correction, and spiritual insight through leadership rest with me. The process begins with pastoral leadership and guidance. My pastorship, which started in 2013 with this context, focuses on my responsibility and duty to provide pastoral care for the believers' safety, welfare, and spiritual development in Christ.

Tabernacle Baptist Church, in Columbus, Ohio, consists of an urban community. The church membership actively promotes and enlists people through evangelism and mission outreach activities. This promotion and enlistment procedure requires commanding control of technology through multimedia, social media, and audio-visual media. The focus is on an amateur photographer capturing images of men engaged in service to the community. Some of these skills are related to criminal justice, business administration, and religious studies. There is a synergy and a focus through combining the skills that equip the participants to engage in this process.

The needs of the context at Tabernacle Baptist Church are the targeted focus. Included objectives are to encourage and to empower the men to be engaged in the activities of the gospel church. In the context at Tabernacle Baptist Church,

the male population is diminishing. There is also a lack of men who are actively engaged in promoting the gospel of Jesus Christ.

The voice of God is calling men to repentance and be engaged in the gospel of Jesus Christ. The objective is as simple as having men helping men to grow spiritually, emotionally, mentally, financially, and socially. Men must mentor men, and they must reach out in encouraging and in being accountable. Men must form a brotherhood bond that nurtures, encourages, and promotes men.

However, there is a heavy reliance and dependence upon women within the context to fill leadership roles. The role of women has always been present within the context. With regards to spiritual privileges, there is no doubt that Jesus considered the two sexes equal.

However, as regards to spiritual activities, there was a distinct difference between men and women. What is not said about women is as important as what is said. The fact that Jesus chose and sent out 70 men is significant. No woman chosen to be among the 12 disciples is to be noted. The Lord's Supper was instituted in the presence of men only is important. The apostolic commissions of John 20:19– 23 and Matt 28:16– 20 were given to men only. It is true that the Holy Spirit fell upon women as well as men at Pentecost. It is evident that all these significant facts put together are proof that the activities assigned to women were different from those which our Lord assigned to men.¹

However, there is a growing vacuum and void of men. Yes, one might even say there is a lack of zeal or enthusiasm on the part of men in taking the lead role in church administration. The work of the ministry requires total effort from the church congregation, both men and women. Simply because more women are engaged does not diminish the requirement for men to be equally engaged.

¹ Charles C. Ryrie, *The Role of Women in the Church*, B&H Publishing Group, 2011. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=772130>.

The connection

The traditional role of women within the context has been that of Sunday school teachers, missionary auxiliary leaders, choir members, nurses, ushers, and trustees. This context has never officially ordained female clergy. This was the culture of this context and the contexts of our denominational affiliation over the past 90 years. This view is changing. The connection and challenge is that each Baptist church is independent and autonomous, and each can do what the members choose. The context is at a pivotal point in its transformation and evolution. It appears that we want the work done to make an impact on the church. However, it seems that the men are satisfied and content, allowing the women to do a large portion of the work. This is a bold statement, yet it cannot be denied that there is a pronounced decline in male engagement and leadership within this context.

The focus of this research is to target men and to engage them in the work of Christ. The women's movement is mentioned because women will explore these documents and this research. However, the clear and resounding focus is on men reaching other men. It is documented that men's empowerment does not detract from women's contribution to the local church. Women are taking a position to make their voices heard, and rightly so. "In her now-famous 1851 speech at the Akron, Ohio women's rights gathering, For an example, Sojourner Truth assessed the perceptive of womanhood with her moving inquiry: *And ain't I a woman?*

Sojourner Truth noted the ways that the work and lives of enslaved black women departed from the Victorian standards of piety, purity, submission, and domesticity—more commonly referred to as the "cult of true womanhood." Having different experiences and perspectives from white middle-and upper-class women did not negate Truth's womanhood.

Rather, Truth calls for a redefinition or, more aptly, an expansion of what it means to be a woman.”²

We examine the relationship between church ministry and the context's needs for this Doctor of Ministry Project. This Doctor of Ministry project relates to the restoration, reconciliation, and empowerment of men through active participation. Although the target is African American males within the context, the scope is much broader. Through developing this doctoral ministry project, the author proposes developing a model at the church level that can expand to the district, state, and national levels. Please note that the author recognizes that the absence of men reaches beyond the black church. It is a universal problem that needs addressing at all levels, congregations, and church affiliations. A portion of this document's unique contribution is the awareness and practice of the National Baptist Laymen Auxiliary with its mission to reach men for Christ. The leadership and mentoring model of the laymen's auxiliary are active and have a set schedule of ideas, activities, goals, a mission statement, and a purpose.

Through the Doctor of Ministry project, I will apply a theological methodology to emphasize the views through Karl Barth's lens. The focus will be presented from the word of God and not from our own experience, and it will be contrasting through the lens and teachings of Paul Tillich. He emphasizes philosophical and scientific analysis of the human condition (which is continually changing culture and identifying potential causes for the absenteeism of men in church).

The thesis statement and hypothesis on which this Doctor of Ministry project focuses on the following arguments: Men do not attend church because they feel

² Monica A. Coleman, ed. *Ain't I a Womanist, Too?: Third Wave Womanist Religious Thought* (Minneapolis, MN: 1517 Media, 2013), 1. <https://doi.org/10.2307/j.ctt22nm936>.

threatened by a lack of biblical knowledge. Men need to encourage men and promote biblical knowledge and spiritual truth from a male perspective. Through auxiliaries such as the layman, men can form bonds and create relationships that foster spiritual growth and development. According to God's word, when men become knowledgeable about their responsibilities, they will fill their positions with confidence and strength. Men do not take their leadership positions within the church because they are not aware of the influence that has been given to them by God.

It is wise to be sympathetic to the cultural dynamics within the church's view and Bible language regarding men and women's roles in the African American Church. The layman auxiliary recognizes men's need to mentor men and their growth and development as spiritual agents.

This doctoral ministry project uses the Transformative Learning theory. Transformative learning applies thinking skills that empower individuals. The applied learning will foster spiritual growth in the Church and strengthen the laymen's brotherhood. The Young Christian Men Ministry will also be utilized.

There is a decline in men's active role in African American church worship service in America.³ Due to a reduction of African American men in leadership roles in the church, it is possible that women feel the need to fill the void. During this paradigm shift, there is an increase in women's roles in the church and their roles in leadership, including administration, clergy, and pastoral roles. Women are filling the void. During

³ Pew Research Center and the Pew Forum on Religion & Public Life, *Religious Landscape Study and gender composition*, 2021. <https://www.pewforum.org/religious-landscape-study/gender-composition>.

this project study and evaluation, the question arises as to whether or not this void is by design, systemic, or is it the results of something more profound and historic?

Cultural norms are shifting. Women have a prominence from politics to construction. The church's courage is not the courage of those who bow on their knees, tighten their belts, and make new resolutions to do better. Courage comes from Christ, who is Lord and the head of the church. As Paul put it, "In Him who strengthens me, I am able for anything (Phil. 4:13). The church is Christ's, and the gates of death (Matt. 16:18) shall not prevail against it. The first element in our heritage is thus the Divine."⁴ Shifting cultural norms are not sufficient to disrupt the divine origin of the church mission.

Is it possible that men do not feel worthy or validated to serve?

The hypothesis addresses the willingness of men to accept responsibility in church leadership. The African American man is one element that is absent from the church. One possible reason is the self-applied value of worthiness. Throughout the United States history, the African American male in America has been stereotyped, prejudged, and traumatized. Systematically, the African American male profile is one of disdain. "Much of the available literature has tended to perpetuate a stereotype of dysfunctional and deviant young African American males."⁵

Rasheed and Rasheed (1999) have observed that the social science literature has generally described African American males as "invisible" or barely

⁴ St Amant, and Clyde Penrose, "Our Baptist Heritage and the Church," *Baptist History and Heritage* 2, no. 2 (July 1967): 83-85. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000697773&site=ehost-live>.

⁵ J. T. Gibbs, (1988). Young Black males in America: Endangered, embittered, and embattled. In J. T. Gibbs (Ed.), *Young, Black, and male in America: An endangered species* (pp. 1- 36). Dover, MA: Auburn House.

existing. Scott and Black (1991), in a discussion of kin networks within the African American family, suggest that membership in “street corner networks” leads to African American males’ becoming transient family members. “Marsiglio (1993), in a review of the fatherhood literature, noted the general public’s view of African American fathers as hypermasculine males who are financially irresponsible and uninvolved fathers.”⁶

Contextual Analysis

The author aims to provide a contextual analysis narrative on the men of Tabernacle Baptist Church in Columbus, Ohio. The contextual analysis research paper will align with the United Theological Seminary Doctoral Ministry project requirements. The author’s emphasis is on the empowerment of men in the local church. The analysis establishes a foundational background, context, and theological content impacting congregational life, as identified through the required reading “Studying Congregations, A New Handbook” (Ammerman, 1998).⁷

The Pew Research 2019 Online document includes additional data supporting the demographics of the context.⁸

The development of Christian education for African American men focused on personal maturity and social transformation has responded to the broader socio-political agenda, marginalization, and oppression. Its subsequent development was a direct consequence of racism and colonial subjugation (Carpenter, 2007). Delores H. Carpenter argues that African Americans’ Christian education in America has struggled against historical oppression. The Christian education struggle links the fight for

⁶ J. M. Rasheed, and M. N. Rasheed, Social work practice with African American men: The invisible presence. Thousand Oaks, CA: Sage. (1999).

⁷ Nancy Ammerman et al., *Studying Congregations: A New Handbook* (Nashville, TN: Abingdon Press, 1998), 36.

⁸ Pew Research Center and the Pew Forum on Religion & Public Life, *Religious Landscape Study and gender composition*, 2021. <https://www.pewforum.org/religious-landscape-study/gender-composition>.

relevance and affirmation and the dangerous nature of this enterprise within overall poverty and marginalization.⁹

Major influences and challenges facing the context

There is a critical need for men to engage in the Christian church work and mission actively. Needs identified for Tabernacle Baptist church include, but are not limited to, the use of technology, the use of men in leadership empowerment, engagement in the local community, outreach directed toward men's movements, and a mentorship program. This program will have a specific focus on the spiritual history and consciousness of African American men and a central direction on Christian mission.

The author aims to provide evidence and to comply with contextual analysis requirements. Attention will be drawn to a purposed reflection on men's role in the current church's struggle and movement. The author will address key concepts of leadership and motivation that promote active engagement in church fellowship and service within the Tabernacle Baptist Church, the local community, and the Eastern Union District. Some of these research areas require investigation.

Some argue that there are many problems in the modern church and church leaders. The argument includes scandals, deception, corruption, theft in office, and adultery. Frank Barry said, "the one formidable argument against the truth of the Christian religion is the record of the Christian church. Again, and again it has denied its

⁹ Anthony G. Reddie, "Transformative Pedagogy, Black Theology and Participative Forms of Praxis." *Religions* 9, no. 10 (March 2018): DOI 10.3390/rel9100317.
[https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9\(10\):317](https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9(10):317).

Lord, distorted His teachings, betrayed His spirit, and has taken the wrong side."¹⁰ It is rational to deduce that there is a void between Christ's righteousness and the conduct of church clergy and laity. St Amant's assessment of the spiritual vacuum created by a lack of concern reflects the current context. "When we consider the inquisitions, the bigotry, the provincialisms, the excessive concern for theological subtleties, or, what is worse, the lack of theological concern, or its conformity to cultural, class, and racial criteria, it seems that Canon Barry is right."¹¹

The opportunities to engage, to empower, and promote the active enlistment of men into Christian service are available, practical, and achievable. There are currently several resources that can be restructured and fine-tuned to facilitate this task within the Columbus community. These opportunities include using the Tabernacle Church's websites, promoting the Eastern Union Missionary Association Laymen Auxiliary, and the Young Men's Christian Ministry through the Baptist Ministerial Alliance of Columbus and Vicinity. The Eastern Union Missionary Baptist Association Laymen enlists the pastors of the community to encourage the men presently serving in local churches. In this way, resources for mission projects resources specific to their needs will be collectively pooled. The Baptist Pastors Conference of Columbus and Vicinity is already in place, in touch, and in tune with clergy and the men's movement. Local, district, state, and national Christian organizations have male-oriented and targeted

¹⁰ St Amant, and Clyde Penrose, "Our Baptist Heritage and the Church," *Baptist History and Heritage* 2, no. 2 (July 1967): 83. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000697773&site=ehost-live>.

¹¹ St Amant, and Clyde Penrose, "Our Baptist Heritage and the Church," *Baptist History and Heritage* 2, no. 2 (July 1967): 87-92.

programs. These programs encourage transformation through group discussions, bible study, mental wellness counseling, and opportunities for male mentoring and fellowship. The author believes that publicity of church activities focusing on men in the local community will promote the church's brand to an inclusive, exclusively male-targeted audience. The intent is to increase male engagement in the church.

African American men of the church constitute a significant force. Our heritage and history are powerful influences. African American men and their adaptive nature are considered by the predominant culture a threat because of their ability to adapt to changing environments. Not only do they adapt, but they also harness and control the circumstances that try to restrict them. African American men know how to survive in hostile and turbulent times. They also know how to organize, construct, and build alliances that provide stability and fortitude. When men come together and are on one accord, the power and possibilities are endless.

The collective efforts of the Ohio Baptist General Convention are one influence. This body of Christians is strengthened five-fold by connecting the five state districts. The districts representing the entire State of Ohio are Eastern, Northern, Western, Northwestern, and Providence. These collective efforts connect men to a network of spirit-building measures and related organizations such as the Ohio Baptist General Convention State Laymen, information sharing through the Internet, publications, periodicals, and convention meetings.

Many circumstances influence the development of the church. Examples of influence are the location of the church, the Baptist doctrine, and the organizational structure that impact the church. The commitment to the community and the history and

the traditions of the black church influence the church. Even the politics of the church, the social and the cultural influence on the church, and the economic health of the church are influences on the church. The climate of social justice throughout the church is an influence. Last but not least, the church is influenced by black-on-black crimes such as suicide, poverty, incarceration, and murder.

There is a lack of unified and centralized male leadership in the church. Some of the main focuses will be finances, personal commitment, church lifecycle, aging congregation, discipline, and good order. Respect for authority and formal training and instruction are essential areas of focus. The total person concept is the key to making this model useful. In the past, much emphasis was on men's spiritual development and not much attention on their social, emotional, mental, and economic development and growth. The idea was to get men into a relationship with Christ, thinking that everything else would work itself out. However, this assumption did not bear fruit in all situations.

Getting men to develop a relationship with Christ envisions the establishment of an atmosphere where the African American man is comfortable with established Christian roles, i.e., leadership, authority, servant, and steward. This atmosphere fosters reality that influences the Christian worldview of thinking and expressing itself in the African American culture. Both preparation and education equip these men for spiritual service. It also fosters the challenge of self-sacrifice and authentic obligation to the advancement of the church. The African American male learns to follow leadership as he leads others and receives on-the-job training.

The men of the contexts embrace transformative learning setting aside customs and traditions that hinder their spiritual growth and development. Simultaneously, in the

process, they will be breaking down barriers and building new foundations. They will liberate themselves to experience personal freedom to worship in their way. “To use the Bible as a progressive book, one must apply it to the conditions of today. He finds the permanent principles to have determined the highest forms and interpretations of life in the changing and advancing intellectual and social conditions described in the Bible.”¹²

Historical Descriptions

The Tabernacle Baptist Church is an urban African American body of Christians. The church is in central Ohio, in the state's capital of Columbus, Ohio. Franklin County is the county seat. The church has a rich history of firsts for the community. Tabernacle played an essential role in this region's civil rights movement. Over the years, we have used the names Gay Street Baptist Church and Gay Tabernacle Baptist Church. On December 9, 1983, the church adopted Tabernacle Baptist Church. The church motto is “The place where dreams of a friendly church come true.” The context consists of an urban congregation of approximately two-hundred co-laborers partnering with God to build His kingdom. This co-labor and partnership have accomplished great and mighty things throughout these years. Tabernacle is the first African American Baptist church in Columbus to present worship and music broadcast on the radio. Gay Street Baptist joined with neighboring white congregations during the Civil Rights years.”¹³ These congregations include Broad Street United Methodist Church and First Congregational

¹² Albert Cook, *Christian Faith for Men of Today*, 2nd ed. (Chicago, IL: University of Chicago Press, 1920), 65.

¹³ “Tabernacle Baptist Church,” A Brief History, last modified May 6, 2021, <http://www.tabernacle-bc.com/history.html>.

Church, where the first joint integrated Vacation Bible School was held. The service for the new church building in June 1969 was monumental. Featured was its African American-inspired architecture symbolic contemporary stain glass windows. This co-labor and partnership with God was indeed a labor of love.

When was the context established?

The founders of the church were a small band of believers in Christ. They met at the home of William Anthony and organized the People's Baptist Church on March 19, 1926. Over time, the church grew in numbers, and a permanent structure on Gay Street in Columbus, Ohio, was purchased. After relocating to Gay Street, the name of the church was changed from the Peoples Baptist Church to Gay Tabernacle Baptist Church. The name changed to Tabernacle Baptist Church on December 9, 1983. The church motto is "The place where dreams of a friendly church come true" was established here.

Tabernacle supports much of traditional Church School, Missionary, Choirs, Ushers, Nurses, and Nurturing Baptist Churches. The church leadership effectively blended the traditional and contemporary ministries such as song, mimes, and drama to create the Lord's Supper Pageant. Thousands have witnessed this moving drama of Christ's life, which was and is now presented at the Historic King Arts Complex. "The Samaritan Project Development Corporation has built 18 and remodeled new construction homes and provided homebuyer education, foreclosure prevention, and credit counseling to more than 3,000 attendees."¹⁴

¹⁴ "Tabernacle Baptist Church," A Brief History, last modified May 6, 2021, <http://www.tabernacle-bc.com/history.html>.

Significant Events in Tabernacle's History

On Woodward Avenue, a groundbreaking ceremony was held for the new church building in June 1969. The new building represented the African American-inspired architecture and symbolic contemporary faceted stained-glass windows. For thirty-two years, the members of Tabernacle have presented the Lord's Supper Pageant. It is an annual drama that portrays the life and passion of Christ. Twenty-three churches participate in various roles, such as dancers, singers, choir members, actors, and musicians. Our Angel Tree Ministry is a prison outreach that serves children of incarcerated parents from our local community. The youth at Tabernacle Baptist Church enjoy drama, scholarships, and sports teams. For six years, the context sponsored a Summer Camp to enhance youth development in the community. Over the past ninety-five years, the context has trained and nurtured preachers and church leaders. Many of the congregants had filled roles in local school districts as educators, worked in city and state government, and served as executives in financial institutions. We are community and political leaders. We have taken Christ's message of grace, salvation, and mercy to countless persons who may not have known His word. During the pandemic, Tabernacle established a digital media ministry. We provide virtual worship service through conference calls and live streaming.

Tabernacle has hosted the Ohio Baptist General Convention, a state convention. When the five districts throughout the state gather in one place to conduct the mission, teaching, and administrative work of the Ohio Baptist General Convention. Tabernacle hosted the Eastern Union Missionary Baptist Association annual district session. During this session, the district moderate and his cabinet set the agenda for implementing unity

and spiritual development programs. Training, teaching, administrative plan, and district projects are presented during this yearly session. Tabernacle established a food pantry in partnership with the Mid-Ohio food collective. This partnership provides food resources for the local community. Tabernacle provides outreach ministries to the local community. Tabernacle members participate in the street ministry witness and outreach in collaboration with the Shiloh Baptist Church in Columbus, Ohio. Tabernacle provides preaching and singing to the resident of the historically black community located on Mount Vernon Square in Columbus, Ohio.

Important Leaders

The church's pastors are the key figures in its development over the past ninety-six years.

Reverend I. J. Hall, 1926-1934; served as the first pastor. The church's original name was the People's Baptist Church, organized on March 19, 1926.

Reverend C. H. Harris, 1934-1939. Nurtured the young church through establishing the meaning of church membership, church covenant, and Baptist Doctrine.

Reverend J. P. Fincher, 1939-1957 First black Baptist church in Columbus to broadcast on the radio under his leadership.

Reverend U. G. Campbell, 1957 -1963, during the civil rights era, established fellowship with neighboring white churches Broad Street United Methodist Church and First Congregational Church, with the first joint integrated Vacation Bible School

Reverend Johnny K. Bryant, 1964-1973, relocation from Gay Street to the New Church building on Woodward Avenue, June 16, 1969.

Reverend Dr. Odell Waller, 1974-2011, construction of the education wing and edition to the church building.

Reverend Verlin F. Samples Jr, 2013 – Present, established the first virtual worship services in the history of the context. Under his leadership, he presented the first conference call for Sunday Church School and led the first virtual Wednesday Night Bible Study and Prayer Service. He instituted the first Tabernacle Baptist Church Facebook Livestream video worship service. Provided oversight establishing online giving opportunities for the members. The worldwide pandemic provided the opportunity for spiritual nourishment to the congregation through the implementation and use of technology.

Geographic Descriptions

The geographic descriptions examine pertinent narratives of the Tabernacle community. Before the abolishment of slavery in the South in 1863, the Underground Railroad was active in Columbus, Ohio. “James Preston Poindexter, in part, led this action. James Poindexter arrived in Columbus in the 1830s and became a Baptist Preacher and leader in the city's African American community until the turn of the century.”¹⁵ Poindexter pastored the Second Baptist Church, Columbus, Ohio. This body of believers is acknowledged as the oldest African American Baptist church in Columbus, Ohio. It is reasonable to believe that Poindexter’s establishment of an African American Baptist church influenced other churches to organize. Tabernacle’s history is

¹⁵ James P. Poindexter, Underground Railroad, Columbus Ohio.
https://agreatertown.com/columbus_oh

rich. Tabernacle's relocation to 2188 Woodward Avenue took place in 1969. The groundbreaking historical event set the stage for additional land acquisition and expansion for future building projects on church property. The transition from intercity location to community neighborhood is a ministry focus. The church's relocation is reflective of the changing demographic of the membership. African American professionals, schoolteachers, business owners joined the church. The new facility was drawing the attention of the African American community from all parts of Franklin County. Most church membership resides outside a ten-mile radius of the church property.

Demographic Descriptions

Columbus is the seat of the State Capital of Ohio. The Columbus, Ohio region is composed of eleven County areas. The county in Ohio in which the author lives is Franklin County. The author has first-hand experience with the explosion in the population. Columbus is one of the fastest-growing cities in America. In 2018, Columbus was voted one of the best cities in the United States to reside. Columbus is the home of many Fortune 500 companies. Columbus continues to lead the nation in innovation and manufacturing, including mobile research and development. Companies such as Amazon, the Limited, and major pharmaceutical companies have relocated to Columbus.¹⁶

¹⁶ Source: U.S. Census Bureau Population Estimates, 2018; U.S. Census Bureau, American.

According to the 2018 Census Bureau data, in Columbus, Ohio, there are 2,214,630 residences in the City of Columbus. The median age is 36.3: and there are 816,776 households, with a median household income of \$60,826. Stats and Demographics for Zip code 43219 are in central Ohio and cover a slightly less than average land area than other ZIP codes in the United States. Columbus also has a slightly higher than average population density.

The people living in ZIP code 43219 are primarily black or African American. There is also a vast number of single-parent families. The percentage of children under eighteen living in the 43219 ZIP code is large compared to other areas. Other information includes Population 27,123; Population Density 1,610 people per square mile; Housing Units 12,202; Median Home Value \$90,500; Median Household Income \$34,267.

Economically in 2019, the city had five corporations that made the U.S. Fortune 500 list. They are Alliance Data, Nationwide Mutual Insurance Company, American Electric Power, L Brands, and Cardinal Health in suburban Dublin. Other significant employers include schools (for example, Ohio State University) and hospitals. Hi-tech research and development include the Battelle Memorial Institute Worthington Industries. Other financial institutions such as JP Morgan Chase, Huntington Bancshares, Owens Corning, Wendy's, and White Castle are headquartered in Columbus. Major foreign corporations operating with divisions in the city include Germany-based Siemens and Roxane Laboratories, Finland-based Vaisala, Tomasco Mulciber Inc., A Y Manufacturing, Switzerland-based ABB Group, and Mettler Toledo. This information is historical data from the official Columbus website. This diverse base brings more economic stability and growth than many of its Rust Belt neighbors.¹⁷

Most of the members of Tabernacle do not live in the community in which the church is located. Tabernacle is composed of an older congregation, with the average age

¹⁷ Columbus Dispatch Newspaper, *Columbus Ohio Historical Data*, <https://www.columbus.gov> (December 2019).

being sixty-seven and higher. We have a wealth of young people, approximately fifty to sixty. Tabernacle's education level varies, but for the most part, the majority of members have a 12th-grade education or higher, with 40% having a college degree. We are a predominately African American church. We do have non-African Americans that attend. The majority of Tabernacle members are retirees. We are a financially healthy church.

There is a discrepancy between church dynamics and community dynamics. The average income in the community in which we live is approximate \$35-\$40,000. There are significantly more young people in the community than in the church. It is a working-class community, not a retirement community. This community does not appear to be a college-bound community. The society is primarily African American, as is the church membership. The district does not appear to be financially healthy. This assumption is based on our food pantry continuing to provide more food to our ZIP Code number than in previous years.

The Present Ministry

The final portion of the context paper is the result of my observations and my conclusions of the ministry context's strengths and weaknesses which identify the need for change. Because of legal and ethical reasons, no personal names or other identifiable descriptions of individuals are used.

Earlier, five distinct areas that evolved to play a role in the lack of men's participation in the church were mentioned. These specific areas include the national, state, district, community, and personal. Because the ministry is multifaceted and multilayered, the examination needs to occur at each level and then be compared

collectively to gain an additional perspective of African American males' roles in the present-day church.

Nationally, the National Baptist Convention USA, Incorporated is the largest organized group of Baptists globally. It functions to support the movement of the National Baptist Convention. The objective of the National Laymen Organization is to call men to engage in the gospel ministry at all levels. These men are involved in their local congregation, church, and regional affiliations. The men are encouraged to do Christian work that invites other men to support the local church and promote spiritual growth.

The layman focuses on engaging men in Christ's work through education, training, and mentoring. Laymen are role models, lead by example, and mentor males of all ages. They model Christ-centered values while sharing their faith through community activism, letting others know that the church is part of their heritage and development.¹⁸

Statewide, The Ohio Baptist State General Convention was founded in 1896 by merging three regional groups with an anti-slavery and social justice perspective. It was located in Columbus, Ohio, for several years, the convention moved to 32 Parkwood Avenue in 1954. Over time, the State Convention came to be known as the Ohio Baptist General Association. The Ohio Baptist General Association moved to this new location in 1983.

For lay people to meet the demands that God and the church impose upon them, they must organize themselves into meaningful and purposeful groups. These groups must have a firm foundation, purpose, and a clear

¹⁸ National Baptist Laymen Auxiliary, "Laymen Ministry":
<http://www.nationalbaptist.com/departments/laymen/mission--objectives.html>.

direction in formulating objectives. The August 30, 1924, issue of the National Baptist Voice stated the Laymen's Movement's purpose.¹⁹

I will align my research to foster the National Laymen's Movement principles.

Listed are the mission statement and objectives of the National Baptist Convention, U.S.A., Inc Laymen Auxiliary.

Conclusion

Violence and social injustice impact many African American men in the community, church, and congregation. Based on the contextual analysis, the hypothesis, the argument is valid, that there is a need for men to engage in the church's work. The thesis points to the need for men to be empowered through such organizations as the laymen and other focus groups for promoting participation.

Actual manual labor helped to develop a physically healthy body. What a joy it was going to work with my father. My father instilled a work ethic that is second to none in his sons. "Never quit!" "Work hard!" "Treat people right!" The Christian ethical and moral values that molded spiritual development came from the Samples family unit. God placed fathers and mothers in the lives of their sons to train, equip, and guide their sons toward becoming men who are spiritually, emotionally, mentally, socially, and financially stable.

The combination of methods listed above will help and cause men to revisit their roles in the church through leadership development and spiritual transformation for healing and reconciliation. The Doctor of Ministry project comes about from having

¹⁹ National Baptist Laymen Auxiliary, "Laymen Ministry" <http://www.nationalbaptist.com.http://www.nationalbaptist.com/departments/laymen/mission--objectives.html>.

experience in the United States Air Force. The project focuses on using these experiences from being a security police superintendent, a supervisor, a manager, and a leader helps engage the men in the church's work.

The focus highlights the engagements of men actively engaged in the church's work. The project theme revisits the topic of African American men absent from the church. The hypothesis centers on African American males/men missing from the church because of their lack of worthiness in society.

There is a critical need for men to engage in the church's Christian work and mission work. Needs identified for Tabernacle Baptist church include, but are not limited to, the use of technology, leadership empowerment, community outreach, enlistment in the Laymen ministry, and a mentorship program focusing on spiritual transformation. The use of technology will expand the reach of the Tabernacle gospel witness. Using leadership empowerment will provide an opportunity for personal growth. Working with community outreach will provide interaction with community partners and residents. The network of Laymen in the district and state will offer fellowship opportunities. The mentorship program fosters self-confidence experience sharing from a Christian worldview. Collectively, these critical needs form the essential foundation of mission work.

The opportunities to engage, empower, and promote the active enlistment of men into Christian service are available, practical, and achievable. There are currently several resources that can be restructured and fine-tuned to facilitate this task within the Columbus community. The opportunities include the Tabernacle Church Laymen

ministry, the Eastern Union Missionary Association Laymen Auxiliary, and Young Men's Christian Ministry. The Baptist Ministerial Alliance of Columbus and Vicinity.

The Baptist Ministerial Alliance of Columbus and Vicinity takes an active part in our community's social, economic, and spiritual development. The alliance engages the community through the civic betterment committee, relationship with the Columbus City Mayor's Office, the National Association for the Advancement of Colored People, Columbus City Schools, Columbus City Council, the Franklin County Department of Children's Service, the Columbus City Public Safety Department, the Franklin County Juvenile Courts, the Interdenominational Ministerial Alliance of Columbus and Vicinity, and the Baptist Pastors Conference of Columbus and Vicinity. There are opportunities to network with other leaders and churches.

Action Plan:

1. To enlist and coordinate the Tabernacle Baptist Church workforce's adequate performance of essential Christian activities. The objective is to recruit, train, and equip men with knowledge and opportunity to do the church's work.
2. To cultivate the Christian life of Tabernacle Baptist Church laymen through study, worship, fellowship, and service. The objective is to mentor, model, and motivate men to embrace the Laymen principles actively.
3. Enlist un-churched men for fellowship and service through the Tabernacle Baptist Church. The objective is to bring unsaved men into relation with God through spiritual transformation.

4. To inspire men to support the Tabernacle Baptist Church's total program in the congregation and the community. The objective is to invite men to participate in the church's work while displaying love, self-confidence, and integrity.

In other words, articulate how the spiritual journey and context form the proposed project when considered together. After a first-hand experience of criticism, ostracism, neglect, and abuse, the African American male felt unworthy in certain circumstances and situations. It was not that the person could not accomplish the tasks presented to them, but because of the unrealistic pressure and expectations associated with the job. The expectation is to be without flaws or weaknesses and has all the correct answers, be in the right places, and solve all the problems. These expectations and negative experiences affect the ego and doubts of the actions of the African American male.

It is disheartening to witness pettiness, jealousy, vengeful acts, and social injustice. Our energy and efforts should encourage men in the church and the community. Promoting the benefits of church ministry can strengthen the community. In turn, the community will support men that desire to work in the church.

On many occasions, within the church and our local society, African American men carry a burden and feel unworthy. These burdens of unworthy feelings developed due to their constantly being told that they were not intelligent enough, not wealthy enough, not black enough, and not educated enough. This influence or burden has reached the church and has invaded the African American male. It has possibly led to a self-destructive movement within the African American male of Tabernacle Baptist Church and the local community. As the pastor, learning more about the community and

how the men are impacted developmentally helps provide tools for helping them grow. These tools include the Ohio Baptist General Convention, State Laymen's organization, and the Tabernacle Baptist Church Laymen auxiliary and national laymen movement. These organizations establish principles and generate healthy spiritual and emotional empowerment for the men in the church and the community. Here again, these tools, church-related, point back to the theme and the hypothesis of this acclaim.

CHAPTER TWO

BIBLICAL FOUNDATIONS

I believe the responsibility of Christians is to imitate, mimic and model the behavior of Jesus. The Scripture provides biblical examples of individuals that serve as mentors, models, and messengers. In this chapter, a careful investigation of the text's original meaning in its historical and literary context is conducted. Biblical criticism is applied to access the text carefully and objectively. The research analyzes the biblical passage Isaiah 6:1–13, emphasizing the verse. I heard the voice of God say, Whom will I send? Who will go on our behalf? I answered, here am I send me.” The outcome of this research is to be hermeneutically sound, emphasizing the theory and methodology of Interpretation. Numerous biblical men can be used to exemplify God’s calling and transform them for spiritual leadership. Moses is one of the men God called and changed as a spiritual leader. Paul is yet another man whom God called and transformed to be a spiritual leader.

Theme

Highlighting men of the Bible will encourage men of Tabernacle Baptist Church to engage in church work through spiritual transformation and accept the role of male leadership, service, and commitment to Christ, the church, and the community through

Spiritual healing and transformation. Some of these men were called religiously, leading them to become spiritual leaders. An effective leader is actively engaged in persuading and influencing others to accomplish a goal or mission. Using biblical passages and observing passages such as these can encourage and add credibility as examples to both the theme of this paper and the hypothesis. "Here I am, send me!"¹ The biblical foundation scriptural passage for examinations is Isaiah 6:1–13. Isaiah chapter six and verses eight through ten offer a critical focus on the theme and thesis. He replied: Go and tell these people, 'Be ever hearing, but never understanding; be ever seeing, but never perceiving. Make the hearts of these people calloused; deafen their ears and close their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.

A close look at the literary bible passage: Isaiah 6:1–13 portrays the collection of articles, prophecies, and reports. This familiar message puts focus on the theme of salvation. Isaiah's writings also claim divine authority as he declares the condition of spiritual poverty with the pronouncement that destruction will come against the people of the land.²

Observing the actions of Isaiah should have a substantial impact on the African American mails at Tabernacle. Nonetheless, the emphasis here will be on Isaiah's calling and his effort to become one of the most outstanding spiritual leaders. After learning about and analyzing Isaiah's experiences, the men will be encouraged to follow the example set forth. They certainly will be inspired to glean from the setbacks and triumphs of Isaiah.

¹ New English Translation Bible, (Unless otherwise stated, all Scripture references in this document are from the New English Translation Bible) NETfull.

² James Dunn, "Isaiah," *The New Interpreter's Bible: A Commentary in Twelve Volumes*, (Nashville, TN: Abingdon Press, 2000), 345-347.

The historical context of the book of Isaiah has a unique parallel to the project I am proposing. God calls forth a prophet (man) to proclaim a holy message to a generation of people caught up in sin. Specifically, he is calling them back into spiritual regeneration. Isaiah reminds the people of their responsibility to God and challenges them to take their rightful place, as worshipers and servers, for the nation's express benefit. This project displays similarities to Isaiah's experience.

Although Isaiah anticipated a period of punishment for the people of God, the writings of Isaiah can be viewed as a book of comfort (Baba Batra 14b). It looks forward to when Jews will bring divine Torah to the world and exiled Jews from across the globe will return home to Jerusalem. Christianity looks to Isaiah as the primary prophet who announced the Messiah is coming, both as the Prince of Peace (Isaiah 9:1–6) and the suffering servant (Isaiah 52:13–53:12). Isaiah had to interact with people; thus, he became more involved in God-ordained work and leadership.

In the historical context, who is the author of the work?

“The author of Isaiah 6:1–10 is the 8th century Northern Prophet Isaiah ben Amoz.” Isaiah is the author of the text, including chapters one through thirty-nine, referred to as First Isaiah.³ There are sixty-six chapters in the Book of Isaiah. Only chapters one through thirty-nine are believed to have been authored by Isaiah. Biblical scholars argue and support the belief that several prophets compose Isaiah's book over

³ James Rimbach, Those Lively Prophets: *Isaiah Ben Amoz Currents in Theology and Mission* 5, no. 1 (February 1978), 47.

various stages, chapters forty through fifty-five, Second Isaiah, and chapters fifty-six through sixty-six, known as Third Isaiah.⁴

Theologians have long recognized the challenges associated with the book of Isaiah. The context of this study centers on the findings of First Isaiah chapters one through thirty-nine. The historical conclusions are supported by the Second Isaiah chapters forty through fifty-five, providing cross-reference and analysis of Isaiah's mission. The materials identified in Third Isaiah chapters fifty-six through sixty-six summarize, supporting the role and mission from a historical view of Isaiah's works. "The words of the holy prophet are difficult to surmise. It is filled with hidden meanings and is pointed with announcements of divine mysteries."⁵ This information is crucial because it points to the God-inspired composition and divisions of the book of Isaiah.

Isaiah responds during the nation's distress. Finding refuge in God reminds one that God will provide the protection needed for the people of this time. The people's sins created a toxic atmosphere that prompted God to action. The accurate history of God's redemption, judgment, punishment, and restoration is consistent with the Deuteronomistic cycle. In the book of Judges, the Deuteronomic Cycle is a recurring theme. "The Israelites would turn from the worship of God to follow the pagan religions of the surrounding nations. In his anger, God handed them over to raiders and the armies of their enemies."⁶

⁴ James Rimbach, Those Lively Prophets: *Isaiah Ben Amoz Currents in Theology and Mission* 5, no. 1 (February 1978), 48.

⁵ Steven Mckinon, *Isaiah 1-39* (Downers Grove, IL: InterVarsity Press, 2004), 50.

⁶ Deuteronomic Cycle, <https://dominioncogicbibleinayear.wordpress.com/tag/deteronomic-cycle/>

In the historical context, what is known about Isaiah?

Isaiah is an eighth-century Judean prophet. Evidence. Isaiah was a prophet from Judah's land; the Northern Kingdom, Isaiah's prophetic ministry spanned the reign of four Judean kings – Uzziah, Jotham, Ahaz, and Hezekiah. He is a person of humble beginnings and laments his unworthiness.⁷ Isaiah has the assignment of serving during the administration of four Judean kings: Uzziah, Jotham, Ahaz, and Hezekiah. The role of Isaiah is that of a prophet, and his commission is to act on behalf of Yahweh. "The last authors of the Old Testament historical books, writing in the sixth century before the common era (BCE), and later, recognized this theological pattern in their history. The books clearly showing this are called the Deuteronomic history, the Books of Deuteronomy through Second Kings."⁸

From the Scriptures, we glean that Isaiah has a background in the cultural and religious beliefs that emphasize Deuteronomist expectations of the Hebrew nation are consistent with previous generations. God is of divine origin with acute watchful care for the Hebrew people. Just as God allowed the Nation of Israel to be captured, he allowed them to be taken into bondage and suffer for a time. The African American male's current spiritual condition is comparable to being held in captivity. "Isaiah's contemporaries had trouble accepting that one day they would temporarily lose their status as God's favorite

⁷ James Rimbach, Those Lively Prophets: *Isaiah Ben Amoz Currents in Theology and Mission* 5, no. 1 (February 1978), 49.

⁸ Sheila O'Connell-Roussell, The Cycle of Redemption, *Living in Christ Series*, (Winona, MN: Saint Mary's Press, 2010), 40-41. https://www.smp.org/dynamicmedia/files/db8f8301333a2dd61175115e4382a74e/TX001032_1-Content_The_Cycle_of_Redemption.pdf.

nation. Many today do not like to think that someday faithful Christians may not be privileged above others.”⁹

Many men are searching for a way back to God. God is calling for messengers that are willing to go on His behalf. The issue is not with the messengers called to deliver the message, and the problem is the response of the recipients to the message. The cycle and symptoms of Deuteronomistic conduct prevail in Tabernacle Baptist Church, Columbus, Ohio, thus, encouraging a lack of involvement in the church's work.

Is the attributed author the actual author, or is the work pseudepigraphic?

The book of Isaiah is composed of three distinct sections, and it is specific and separate yet viewed as one composite work. Isaiah is the author of the first thirty-nine chapters bearing his name. Therefore, it is reasonable to conclude that chapters forty through fifty-five and fifty-six through sixty-six are pseudepigraphic. These sections of text are copulated and falsely attributed to Isaiah.

Pseudepigraphic writings are works of text whose claimed author is not the actual author. Although Isaiah, chapters one through sixty-six, are canonical, chapters forty through sixty-six are others not written by the prophet Isaiah. A fresh perspective on the historical writings of the time suggests portions of this text titled Third Isaiah, which encompasses chapters fifty-six through sixth-six, cannot be attributed to the author.

After the captivity, a collection of scrolls comprised the recorded history of the nation's restoration surface. The scrolls reflect what God had brought them through.

⁹ John Herbst, “Lasting Shalom: A Word from Isaiah and Jeremiah.” *The Living Pulpit (Online)* 26, no. 1 (Spring 2017): 8.

Because of Isaiah's importance for the church's life, it is no wonder that there has been a significant body of commentaries on Isaiah in the history of Christian exegesis. Christian exegesis is the critical interpretation of the biblical text to discover its intended meaning. "Among the Greek Fathers, Origen, Eusebius of Caesarea, Theodore Heracleensis Cyril of Alexandria, Theodoret of Cyrus, John Chrysostom. Hesychius, Didymus the Blind, and Procopius of Gaza either preached or wrote commentaries on the book of Isaiah."¹⁰ I concur with the findings of these scholars. Second Isaiah and Third Isaiah are pseudepigraphic.

The pseudepigraphic relationship in Isaiah's writings is not a distraction but, to the contrary, a compliment. The addition of the books of Second Isaiah and Third Isaiah completes the narrative of God's restoration and benevolence. The history and recording of God's divine intervention are ongoing and unfolding. It is noteworthy that God used others to record the complete outcome and completion of the Deuteronomist history. Isaiah chapter six presents the glorious vision of God's throne room, culminating with Isaiah's fateful mission to mislead the people to seal their doom.¹¹

Theme and hypothesis relation

God's throne-room vision links God's calling of a man to reach others. I argue that God's ultimate objective is to draw the people back into an authentic relationship

¹⁰ Inseo Song, "Martin Luther's Hermeneutics of the Old Testament Prophecy: The Case of Isaiah 1." *Canon & Culture* 11, no. 1 (2017): 6.

¹¹ Angel Hayyim, "Prophecy as Potential: The Consolations of Isaiah 1-12 in Context." *Jewish Bible Quarterly* 37, no. 1 (January 2009): 3–10. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001707686&site=ehost-live>.

with God. There will be a period of equipping and preparing the population's minds and attitudes that have turned from God. There will be a period of defiance by the people of God. God will bring correction, encouragement, and hope during this period governed by God's ordinances.

Circumstances and conditions

During King Uzziah BCE 740, the Assyrian King made threatening advancements to overtake Syria and the northern kingdom of Israel. Under the rule of King Uzziah, Judah had a prosperous existence. Because the people of God had sinned and rebelled against Yahweh, Isaiah's message was one of hope through repentance and suffering.¹²

In Isaiah 7:1–9, Isaiah wants Ahaz to trust Yahweh and that he does not need to worry about these two kingdoms. Aram and Ephraim (the northern kingdom, also referred to as "Israel") are not more impressive "evoking admiration through size" than their capital cities, and these cities are not more impressive "evoking admiration through majestic royalty" than those two kings.¹³

Isaiah's prophecy is not ambiguous. Through the prophet Isaiah, God warns King Ahaz of Judah not to form an alliance with the Assyrians against other enemy nations. Assyria eventually becomes an instrument of judgment by God against His people. Only remnants of Ephraim and Syria will survive. Deliverance is contingent on obedience and a renewed relationship with God. Because of Judah's sin of idolatry, injustice, and rebellion, God will allow an enemy to the nation to carry his people into captivity. Isaiah's message to the people suggests that the primary objective is to survive.

¹² Holman King James Version Study Bible HKJV p. 1126.

¹³ Introduction - The Goldingay Bible Clinic. <http://johnandkathleenshow.com/wp-content/uploads/2015/05/Isaiah-A-Very-Short-Commentary.doc>

This deliverance of God's people can be related to the African American male. The African American male can be obedient to God's call. They, too, can be delivered from chains that hold them back even though they have been through obstacles mentioned earlier. Through spiritual experiences, they can be healed and resume roll in the church. They can acquire skills for becoming leaders in the church.

Because of the injustice dealt with the African American male, they have rebelled against the church – God's house of worship. These injustices have held and continue to keep the African American male in slavery in many ways - such as incarcerating fathers and making homes a one-parent home.

The adverse application of Isaiah's visionary call is alarming in that a challenge to change is issued. The passages refer to events and motifs relevant in Tiglath-pileser III's reign (744–727 BCE). These injustices to the African American male have a reference, found in Isaiah 6:1–13, in parts of Isaiah 7–8, and Isaiah 19:19–25, emphasize God's role in sending Assyria.

God does not view Assyria as an enemy in these passages. A complementary view of the political developments caused by Assyrian power is expressed in some parts of these passages (19:19–25), a view consistent with Assyria's portrayal as an agent of the divine punishment for Judah in 7:17–20.”¹⁴ God does not view African American males as enemies, and God only wants to help.

The Assyrian Nation's pending threat and the belief that God would deliver (not allow) Israel to go into exile was just that, a threat. God's divine mercy conflicts with the

¹⁴ Zelig Aster, *Reflections of Empire in Isaiah 1-39: Responses to Assyrian Ideology. Ancient near East Monographs*, Number 19. Atlanta, GA: SBL Press, 2017.

empty imaginations of a people bent on rebellion. It is a valid argument that individuals of faith (in God) take the liberty, behave immorally, and sin openly against God.¹⁵ The love of God is not the source of man's rebellion but an unintended by-product. It is a spiritual yet straightforward concept, "Spare the rod and spoil the child." Simplistic yet true to the very nature of man's hunger for disobedience, revolt, insurrection, and rebellious nature toward his creator. Isaiah chapter six presents the glorious vision of God's throne room, culminating with Isaiah's fateful mission to mislead the people to seal their doom).¹⁶ God's love for Israel was so great that his constant blessings and miraculous manifestations gave them a sense of invulnerability. In the parent-child relationship, God as the parent and Israel as the child, Israel behaves like a spoiled child.

The original recipients of Isaiah's message are the people in the land of Judah and Jerusalem before the invasion of Babylon (Isaiah 1:1). The historical setting centers on the eighth-century Israelites of the northern and southern kingdoms. Isaiah travels from Judah; however, the message of repentance centers on the inhabitants of both realms. Isaiah is a prophet in both the northern and southern kingdoms. His prophecy is twofold. The initial focus is on Israel's repentance and compliance with God's direction, i.e., idolatry and idol worship. Like Israel's repentance and obedience to God, my focus is empowering African American males to take leadership roles in the church.

¹⁵ The New Interpreter's Bible One-Volume Commentary, *Isaiah 30*. <https://www-ministrymatters-com.utsdayton.idm.oclc.org/reader/9781426735509/#chapter30.xhtml~q=Isaiah%206&i=2>.

¹⁶ Angel Hayyim, "Prophecy as Potential: The Consolations of Isaiah 1-12 in Context." *Jewish Bible Quarterly* 37, no. 1 (January 2009): 5.

Israel migrated from a primarily rural and agriculturally based economy during Isaiah's time to an urban economy. Economic growth, territorial expansion, and material prosperity are present. Uzziah (Azariah [BCE 783–742]), like Jeroboam, carried out large-scale building programs (2 Chronicles 26:6–15). He controlled the Edomite lands and consolidated the southern trade routes.¹⁷

During this time of judgment, there is heavy despair and sorrow. God called Isaiah to remind the nation that he is a merciful God and that restoration is possible. Like this project, Isaiah's message is to encourage the people. Isaiah's message encourages them not to give up hope because God is merciful. “Isaiah provides a clear instruction path, letting the people know that God will forgive and restore the nation if they turn their hearts towards him.”¹⁸ Isaiah 1:1; list supporting Scripture) 6:9–13. Isaiah volunteers and he receives a commission to declare a troublesome message. “Isaiah's ministry prevents people from understanding anything, so that terrible punishment falls on them; Jesus says the same applies to his ministry (Mark 4:11–12).”¹⁹

Mark 4:11–12 distinguishes two audiences to whom revelation is given. The audience is composed of the outsiders and the insiders. Those who are outsiders hear parables from a realistic view, and the insiders hear the parables and learn the mystery from a spiritual perspective. In the New Testament, mystery refers to not too esoteric knowledge or secret rites that are discoverable by human effort but too true, hidden. It

¹⁷ The New Interpreter's Bible One-Volume Commentary, <https://www-ministrymatters-com.utsdayton.idm.oclc.org/reader/9781426735509/#chapter30.xhtml~q=Isaiah%206&i=2>.

¹⁸ John Barton and John Muddiman, eds. The Oxford Bible Commentary. (Oxford, UK: Oxford University Press, 2013), 438. <https://ebookcentral-proquestcom.dtl.idm.oclc.org/lib/dtl/reader.action?docID=3052723#>.

¹⁹ Introduction - The Goldingay Bible Clinic. <http://johnandkathleenshow.com/wp-content/uploads/2015/05/Isaiah-A-Very-Short-Commentary.doc>

can only be known if God reveals it. Daniel 2:18–19; 27–30, 47 are biblical secrets relating to the Kingdom of God, which Jesus came to announce.

In Mark 4:26–32. “that” can indicate purpose or result. Jesus' quotation of Isaiah 6:9–10 explains his teaching in parables and describes the effect. “Matthew 13:13 reads because and thus states the result of the hearer's unwillingness, not its cause. Be converted is an active verb in Greek and expresses repentance, and be forgiven is a divine passive, meaning be forgiven by God.”²⁰

They are called to return to worshiping Jehovah God and him alone. The nations refused to repent and listen to the voice of God's prophet. Of the voice of God through the prophet, Isaiah falls on deaf ears. Furthermore, God sends his judgment. The people failed to respond, just as God predicted. Isaiah lived and ministered in Jerusalem, the capital city of the nation of Israel, during a rebellion. “Isaiah was a Hebrew prophet who lived approximately seven hundred years before the birth of Jesus Christ. Isaiah prophesized the arriving of the Messiah, Jesus Christ.”²¹

There is a spiritual parallel between the people of Isaiah's generation and the African American men of this generation. Their wits or thinking process is dulled, their ears are deafened, and their eyes are blinded. African American men are not thinking about spiritual issues. Many close their eyes to the plight of hurting men and have covered their ears to the call of Christ. One could point fingers and find blame; however,

²⁰ Holman King James Version Study Bible HKJV (Mark 4:11 and 4:12).

²¹ Jan de Waard, Handbook on Isaiah, (Pennsylvania, PA: Pennsylvania State University Press, 1996). <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3155495>.

there is another method to reconcile African American men back into the church. This is a powerful statement addressing the condition of the people.

Like Isaiah, the men of Tabernacle Baptist Church are being called by God to step up and become leaders. Despite their lack of church attendance, they will know they have a place in the church after this project. This place will help the men not have a deaf ear but be encouraged by what happened to Isaiah. The aim is for the African American men of Tabernacle to work out their abuse or flaws, which caused them to retreat from the church in the first place. God is calling them to come to him for help.

Born in Jerusalem, Isaiah accepted his calling as a prophet when he saw a vision in the year of King Uzziah's death.

The citizens of both the northern and southern kingdoms refused to listen to the warnings brought by Isaiah. Those in the north untouchable because of the warring factions are in the South. Those in the South that God would deliver them, just as he has in previous conflicts.²²

The link overshadowing Judah and Jerusalem's dilemma rests in their perverted view of God's justice. Each has rationalized that their relationship with God guarantees protection no matter how to vial their disobedience behavior. Because of injustices by society such as unfairly, wrongly, judging, and degrading African American males, the men deliberately took a backseat in heeding their calls and roles in the church.

Traditional Literary Criticism

The quest to understand the growth of tradition over time from its original form to this incorporation in the final text requires diligence. Traditional criticism is a discipline

²² Introduction - The Goldingay Bible Clinic. <http://johnandkathleenshow.com/wp-content/uploads/2015/05/Isaiah-A-Very-Short-Commentary.doc>

that seeks to identify how specific conditions or oral tradition may have evolved when passed on from place to place and from time to time. This criticism focuses on the preliterary and free and final form of the text, and they are not particularly interested in the composition itself.

Words that are used, the range of meanings of words vary and have important implications. The word vision is used to reflect spiritual transformation. Isaiah received his prophetic calling in the form of a vision. The range of the meaning covers the present darkness, impending judgment, and rebellious actions. It also displays the prophet's desperate mood and the future promise of restoration. The vision addresses domestic-religious problems surrounding the social sins of the people of Judah. The image also reflects the righteousness and glory of God.

"Isaiah's present mood is manifested in this unusual readiness to prophesy against the people. As a rule, the prophets do not volunteer for such a task. Isaiah is exceptional. We may say that despite Isaiah's previous attempts to change their approach, the people's negative attitude has gotten through to him."²³ This project aims to shift the church's African American male leadership paradigm. There is limited or no centralized action geared towards drawing men to Christ and work in my contacts. Just as God called Isaiah to present a message that would challenge the mindsets of God's people, this project does the same. We challenge men to volunteer their time, energy, and resources to work in the church. We are making them aware and presenting opportunities for men to fellowship,

²³ Yehoshua Gitay, "Isaiah and His Audience." *Prooftexts* 3, no. 3 (1983): 227-28. www.jstor.org/stable/20689075.

grow, and transform spiritually. The project is designed to empower men, just as God empowered Isaiah to take a much-needed message.

Isaiah goes to minister in a divided monarchy. The nation of Israel had rebelled against God's statutes. However, God still plans to use David's lineage to announce the Redeemer, who would save the world from sin. Before his death, King Solomon sanctioned Rehoboam, his son, as the kingdom's next King. Rehoboam served as commander of the country's southern half, called Judah. Jeroboam, his brother, had greater power and influence over the military commanders in the land. Jeroboam set up his government and the country's northern half and retained Israel's name. Each brother claimed the legitimate right as King over the nation of God's people.

After the death of Samuel, the nation spirals into a spiritual decline. "During the 8th century, God used Isaiah and other prophets to warn Israel and Judah that He would punish their wickedness."²⁴ God's promise of the Redeemer and redemptive work is accomplished through the lineage of David. It should also note that Isaiah provides words of security and consolation that God will restore the nation from exile. Like the nation during the time of Isaiah, this nation has spiraled into a spiritual decline, which has not helped the lack of pulling away from the church. This spiral into a spiritual decline also accounts for the need for the voice and call of leadership. This context study provides the voice and the call for men to heed the appeal.

God Isaiah's heavenly vision observes Yahweh sitting crowned as King, surrounded by his celestial ministers. "The conceptualization of God found here is very

²⁴ James Packer, Merrill Tenney, and William White, *The Bible Almanac*, ed. (Thomas Nelson Publishers, Nashville, TN: 1980), 34-36.

similar to Micaiah's vision. Yahweh is present in political categories as a great suzerain surrounded by his heavenly court of angelic nobles.”²⁵ God is still calling me in today to make a difference. God reveals his plan to men through visions, his word, and other people. Through this project, we desire men to see God in the process. Whether a vision, voice, or an act of kindness, desire is for men to experience the deliverance of God's power.

Isaiah saw the Lord while worshiping in the temple, seated upon a throne in this vision. “Winged angelic beings known as Seraphim surrounded Yahweh and exalted His holiness. This heavenly experience moves Isaiah to acknowledge his unworthiness. McKinion (2004) concludes that even in the presence of celestial beings, God's glory is supreme and composed of unapproachable light.”²⁶ Isaiah finds himself in the temple worshipping God. It seems only natural for men to come together in the temple, church, or synagogue to experience God and worship him. It was during the worship that Isaiah acknowledged his shortcomings. God spoke to Isaiah in the temple and reminded Isaiah of his value. God encouraged Isaiah to take an active role in the temple and be his messenger.

The Seraphim are heavenly beings who attend to the divine King of Glory, Yahweh. The Hebrew word seraphs (literally, fiery one). Seraphim are comparable to the cherubim, wing creatures of composite animal and the human form, which serve as guardians (Exodus 25:10–22). “Isaiah's vision of the Seraphim is influenced by the

²⁵ J.J M. Roberts, First Isaiah: A Commentary. Edited by Peter Machinist. *Hermeneia-A Critical and Historical Commentary on the Bible* (Minneapolis, MN: Fortress Press, 2015), 92. <https://muse-jhu-edu.dtl.idm.oclc.org/chapter/1798297>.

²⁶ Steven A. McKinion, *Isaiah 1-39* (Downers Grove, IL: InterVarsity Press, 2004), 97. ProQuest Ebook Central.

imagery of the flickering lights of the lampstands and the thick incense smoke that fill the temple during worship.”²⁷ The nation will not depart from its path of destruction, resulting in the punishment of the Lord. This is consistent with the motif where the Lord hardens the heart of Pharaoh (Exodus 7:3–5).

Isaiah’s call to the prophetic ministry is dynamic, spiritual, and inspiring. However, Yahweh’s commissioning of Isaiah is one of the most disturbing elements of the book. Isaiah's assignment ensures that the people will not see, hear, and understand the need for repentance. Yahweh’s divine and sovereign will sets in motion (allows) a series of wars, unholy alliances, and rebellious practices. God is still calling righteous men and men of courage into his service. Just as in Isaiah's day, there was corruption, rebellion, wars, blasphemy, and a host of unethical activities. During this time, God needs men most to fulfill his mission and calling on their lives.

Isaiah 6:1–13, Isaiah's commission. “God uses visions to communicate with prophets throughout the Scripture. Visions are commonly associated with priests such as Moses; Samuel; Jeremiah; Zachariah and non-priests Elijah; Amos; Habakkuk.”²⁸

The role of the prophet is to serve as Yahweh’s representative on earth. The natural order of communication follows: God speaks to the prophet. The prophet speaks to the people, telling them the message he received from God. The people hear the news of God through the voice of the Prophet. The people choose to accept or reject the

²⁷ Steven A McKinion., *Isaiah 1-39*. Downers Grove, IL: InterVarsity Press, 2004. ProQuest Ebook Central.

²⁸ Brettler, Marc, Newsom, Carol, and Perkins, Pheme, eds. *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*. Oxford, UK: Oxford University Press USA - OSO, 2018. 988. ProQuest Ebook Central.

message of God. It is important to note that Isaiah is not a priest. However, Isaiah's vision portrays the Lord enthroned in the holy of holies of the Jerusalem Temple. "Only the priest was allowed access into the holy of holies. As a royal advisor, Isaiah would stand with the King by the column of the entrance to the temple where he could see the temple's interior (2 Kings 11:14; 23:3)."²⁹ Just as God spoke to the prophets, the experiences portrayed in this project will promote, encourage, and inspire the African American male to "rise" and to know that this same vision is open to them. Hopefully, they will see the parallel. The message of God is being revealed utilizing experiences outlined in this project - the concept.

This project depicts a calling and a commission from God. African American males participating in the project will choose God as the "foundation" they need to rejuvenate themselves, gain inspiration, source of power to endure hardships, and continued strength to face unknown situations by what Isaiah took. The man of the context will use the examples of Isaiah for spiritual nourishment and increased confidence in God. These familiarities enlarge their borders and experience restoration in the church. God is the provider, and he will provide more than their needs and wants.

The calling and commission of a messenger for God is a tremendous responsibility. God selects the appropriate individual to accomplish the needed assignment. Isaiah recognizes his limitations and is honest with his self-evaluation. Isaiah understands the order of operation. As the prophet sent by God, Isaiah follows the established protocol. He listens to what God says. He relays what God's message is to the

²⁹ Brettler, Marc, eds. The New Oxford Annotated Bible with Apocrypha, 989.

people. He leaves the results of the people's actions in the hands of God. He does not attempt to fill the role of a priest. He allows God to bridge the gaps and fill the voids.

In Isaiah's context, the people's trust in God during a time of crisis is troubling. The text's critical theme reflects the people's inability to comprehend God's message. Many generations of "God's people" rejected God's message of obedience. Does God allow the enemy of the nation to defeat His people because of disobedience, idolatry, and rebellion? The argument exists that God enables the government to experience a season of testing for the surrounding nation of Assyria and to know God's providence, power, and provision.

Isaiah's context names are Yahweh, Judah and Israel, the Assyrians, and Isaiah. The problem in the context is idolatry, disobedience, and rebellion by Judah and Israel's people. The nation is divided, the land is polluted, and injustice is the order of the day. The respect and trust in God's ways of justice and mercy have eroded. The people are sinful and rebellious. They have moved with purpose in the path of their righteousness. Part of the difficulty is that the people have experienced peace and prosperity. Ironically, this leads to the problem of complacency and privilege. As resources became available, those who were more fortunate used their resources to increase their holdings. There is a concentration of greed and evil in the people's hearts. The marginalized citizens have lost their holdings and their freedom. They became tenants, sharecroppers, and enslaved people, as chronicled in Isaiah 5:8–10.

God calls Isaiah to be His message bearer. Isaiah himself is in the same category as ordinary people. His annotating is to announce God's judgment to the people of Judah and Israel. To neglect this call places the world in peril. Prosperity in America has

brought about more rebellion against God's word and the belief in God. Our nation is rebellious, defiant, and sinful. There is so much separation in our land. There is so much greed. The poor are becoming poorer. The land is filled with pollution and with injustice. The call for a voice to stand up and bring African American men back to Tabernacle Baptist Church is urgent.

God has a plan to take the nation of Israel on a journey that will result in their abandonment of sin. The people's sins yield seasons of trauma, crisis, and displacement.

God wants the inhabitants of Judah and Israel's northern and southern kingdoms to know that the judgment they are experiencing is orchestrated and sanctioned by Yahweh. The journey will take seventy years. It will incorporate a self-imposed defiance strategy. "The message of repentance will also serve as the message that ensnares the current generation of rebels. Under the leadership of Tiglath-pileser III, God used the Assyrian nation to punish the northern and southern kingdoms of Judah and Israel. The Assyrian military power is superior to all other countries in the Aramaean region.³⁰

Learning from past mistakes has tremendous benefits. The history of the divided kingdoms chronicles the errors of God's people. In the process of being blessed with favor and privilege, the people of God lost sight of their source of blessings. God now allows His protection to withdraw. "By harboring idol worship, arrogance, injustice, and insecurity, Judah has broken its covenant relationship with God (Isaiah 2:5–17; 5:8–10, 23; 22:18–20) disobeyed God's heart as well. Other nations are also guilty (Isaiah 9:8–9; 10:12; 13; 15; 23), but none hurt God as Judah did."³¹

³⁰ Shawn Zelig Aster, *Reflections of Empire in Isaiah 1-39: Responses to Assyrian Ideology. Ancient near East Monographs, Number 19* (Atlanta, GA: SBL Press, 2017), 41.

³¹ Janice Catron, *Isaiah, Jeremiah, Lamentations: Immersion Bible Studies*, (Nashville, TN: Abingdon Press), 15. <https://www-ministrymatters-com.utsdayton.idm.oclc.org/reader/9781426758836/#chapter01.html>.

Isaiah's relationship with Yahweh is an obedient humble servant. The nation of Judah's relationship with Yahweh is doctrinally disoriented, religiously perverted, and spiritually separated. The Assyrians have no fear of Judah or Israel, nor the God Judah and Israel serve. The relationship of all factions is dysfunctional. The people claiming to worship Yahweh commit injustices, egregious acts of violence, and engage in idol worship. The inhabitants are driven by the culture in which they reside. not based on Godly status, but on culture, pleasure, and pastime. Although the regional population consists of rural farming communities, there is a shift towards city-dwelling and centralized living communities.

The argument is raised that Judah and Israel's nations are disobedient because God is suitable. God fights their battles, defeats their enemies, and provides for their needs. The history of God's people is filled with examples of Yahweh's divine protection. Judah is in the cycle of classic Deuteronomistic behavior, and Yahweh allows the Assyrians to carry out divine punishment on Judah.

“The Assyrian ideology appeals to the elite members of society, and it uses art, ritual performance, oral communication, and written text to control and manipulate individuals.”³² Throughout their history, God's people desire to be like other nations and choose to have a king, freedom to worship other gods, and execute liberal moral pleasures. The same culture appeals that corrupt the neighboring countries are flourishing among the people of Judah and Israel. Symptomatic conditions of pride, prejudice, and lack of moral discipline are the order of the day in Isaiah's eight-century world.

³² Janice Catron, *Isaiah, Jeremiah, Lamentations: Immersion Bible Studies*, (Nashville, TN: Abingdon Press), 12. <https://www-ministrymatters-com.utsdayton.idm.oclc.org/reader/9781426758836/#chapter01.html>.

Isaiah's assignment involves a national crisis that challenges the kingdoms of Judah and Israel. Isaiah understands God's role in Assyria, Syria, Israel, and Judah in this national crisis. While it is essential to recognize the severe consequences of our individual and corporate sin, Isaiah's message includes hope and promise. Repentance leads to the experience of God's unfailing grace and steadfast love. Through the lengthy presentations and experiences, both the positive and the negative of Isaiah, present how men can learn to see a desperate need to accept the call of God to the African American men to repent, revise, and return to their Christian duties.

Comparison of Translations

The Hebrew translation is designed for congregational reading. The word phrase is essential when translated into English, and the original language is not gender-sensitive. The term “Lord” often comes in English translations, but it usually represents God’s actual name, Yahweh. “In Isaiah 6:13, Isaiah uses the word Lord and does so three times, along with a description of him as King and Yahweh Armies. His vision thus emphasizes who is the real Lord and King.”³³

Many novice researchers are not versed in the Hebrew, Greek, and Latin languages. Studying the word phrase: “And I heard the voice” provides insight into the culture, history, people, customs, and traditions of the Isaiah era. This phrasing is found in each translation. Attention is placed on the word “heard” and its meaning.

³³ John Goldingay, *Isaiah for Everyone* (Louisville, KY: Westminster John Knox Press, 2015), 29. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3416979>.

The word study provides a detailed understanding of the translation. Key word phrases: "And I heard the voice" NASB, HCBS, and ESV. This word study challenges the idea that men absent from the church do not truly hear the voice of God speaking to them. To hear God implies that one must have the power to listen, an interest in what is being requested, and the willingness to be yield with obedience. African American men, for different reasons, have not listened to the voice of God's call. America as a whole continues to be disobedient. Many of the characteristics that were present then are present today. Working men must be restored in confidence, church attendance, and desire to be leaders in their churches. It is a work and research that will encourage the men presently in Church. Darkness has invaded our land and seeks to destroy young African American males through deception, violence, and ignorance. There is a modern-day Isaiah. Furthermore, the question is: "Whom shall I send, who will go for us?"

Social Context

Isaiah places attention on the declining spirituality of the Israelite nation. The Prophet of God has violated God's covenant agreement in the Abrahamic, Levitical, and Mosaic covenants. Israel was in a state of idolatry and heavily influenced by the worship of other gods and deities. Israel has adopted the heathen nations' practices that surround them, inciting God's wrath and fury.

This bible passage relates to or informs this Doctor of Ministry project. Just as God called for a messenger to address the needs of the Israelite people in Isaiah's time, there is a need for a God-called messenger to address the needs of the African American male in the context of the Tabernacle Baptist Church in Columbus, Ohio. African

American males are in the minority at the Tabernacle Baptist Church. They require a messenger to address their spiritual needs, repentance of sin, and active engagement in the Church's work. The writings of Isaiah speak to the need for a messenger to address spiritual responsibility and commitment. Isaiah responds to remind the people of God that they have neglected the spiritual obligation and heritage associated with God's covenant agreement.

God called Isaiah to a nation to proclaim his judgment, mercy, love, and justice. God calls men to reach out to other men, claiming that God's judgment, compassion, love, and fairness are available with boldness, authority, and power. Isaiah is a spokesman with a message of hope from God to a specific people at a particular time. His news is not popular, but it is necessary. Just as the state of the times in Isaiah, history was distressful, sinful, and corrupt, so it is today. He found refuge in God and knew that all things are possible with God. The message is encouragement, which the African American males at Tabernacle desperately need. It is an attempt to put into practice procedures that will draw all men back into the Church.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

In the previous chapter, the spotlight centered on the need for men to hear the calling by God for a life of change and challenge. The African American Church has changed since the days of my youth. The Church was within walking distance, and the services lasted a minimum of three hours. The preacher preached for at least 90 minutes, and the choirs were, enthused, energetic, and engaging. The African American Church represented community and family. It is safe to say; we had things in common, i.e., similar social struggles, dreams to educate our children, and desires for social, civil, political, and economic justice. The African American Church offered hope for a better day ahead.

It was not uncommon for men to mentor and promote other male members of the church and the community. Looking back over the past, it seems as though men were always present, offering instruction, guidance, and counseling words of wisdom. Men were present at the corner grocery stores, the service stations, the mom-and-pop carry-outs, and the church. The men of my youth were limited by social injustices such as gerrymander, redline redistricting, and civil rights violations. However, this did not deter them from serving their community and fighting for the safety and security of the people. At the center of the movement were men of the church, who stood as protectors and

watchful guardians. The narrative and image of the African American male have been skewed and present a false impression that generates fear and mistrust. The African American Church movement was birthed out of the struggles and the need to rebrand the image, change the mindset, and rewrite the narrative.

The African American Church movement

In 1959, nearly a century after slavery abolition, less than two dozen of the South's 100,000 white churches had African American members. The African American community needed to establish an order of religious church services that ministered to African American congregants' needs. This order of religious church services that ministered to the African American congregant's needs fostered and led to the beginning of the African American Church movement. The African American Church movement is one example of African American male leadership and authority, in which I have a strong interest. The African American church, in this setting, is self-contained. The African American church is also where the vacuum of racism, isolation, mockery, injustice, and suppression exists.

The African American church provides a platform for African American males to exercise leadership. African American male leadership's worth and values are displayed in the African American Church movement of 1800 through the early 1920s. The African American pastors, the deacons, and the male leaders led the congregation with honor and pride during the turbulent times of slavery, the civil rights campaign, and segregation.

This historical reflection addresses the trauma of African American males' negative social conditioning from slavery and segregation in America (1800 to 1920).

Studying the history of African American males and their relationship to the African American Church chronicles an institutional and systemic abuse pattern over this period. America's undeniable abuse fostered a self-esteem identity crisis resulting in negative African American male stereotypes with prejudice against African American men. The troubling result is the alienation of African American men from crucial management roles, from perceptions of unworthiness and leadership.

American history centers on segregation, Jim Crow laws, gerrymandering, police brutality, discrimination, racism, and unequal justice for African Americans. Even now, the idea of Critical Race Theory strikes fear in the minds of those that benefitted from the egregious treatment of African Americans over the past two hundred years. Simply failing to face and admit the truth of what took place in recorded American history is a form of denial and self-incrimination.

Hypothesis

If male participants listen to my lectures and participate in my small group study, then these men will have a deeper understanding of Christ's calling and will show signs of wanting to become more involved with church leadership.

How will participation in the small group study provide a deeper understanding of Christ's calling to the men of Tabernacle? When the men of Tabernacle participate in the small group study, they will experience and interact with other men who have experienced being treated differently because of their ethnicity. The lectures are designed to educate men on the historical conditions that chronicle the treatment of African Americans in America. The lessons also highlight the resiliency of African Americans

and the ability to overcome obstacles and opposition. The lectures point to the Gospel of Jesus, the model of suffering, God's use of men to change challenging situations. The lessons focus on leadership skills and other men who embrace the challenge of change in the African American church.

The African American male continues to experience trauma through social, cultural, economic, and systemic injustice. This trauma has led to a decline in the presence of African American men in church leadership roles. One possible reason is that unresolved collective, and cumulative trauma has damaged his self-esteem and worth outlook. Throughout the United States history, the African American male in America has been stereotyped, conspired against, and traumatized. The African American male psychological profile portrays him as rebellious against authority, violent, dysfunctional, and dangerous.

Fascist of the American population is fearful of the African American male because of his potential to live beyond the boundaries and limitations imposed upon him through social injustice. He has dealt with trauma for so long and consistently that trauma has become a conditioned functional feature of the African American male experience. The negative impact of the prevailing and ongoing trauma continues to derail, discourage, and generate dysfunction among African American males.

In my context, the African American male's cultural values and stereotypical view directly correlate to the lack of African American male leadership. African American men are in the minority at the Tabernacle Baptist Church. They require a messenger to address spiritual needs, repentance of sin, and active engagement in the church's work. The actions of African American men of the African American Church movement serve

as a reminder of African American men's roles and responsibilities. The church movement began with men's call to face the challenges, dangers, and criticism of the period—the need for a male messenger to address spiritual problems.

The African American Church Movement

The African American Church Movement of the 1800s is a foundational platform for tracing the African American male's crisis. History repeats itself in many forms. In the twenty-first century century, we have opportunities and privileges that our forefathers did not have. This project is similar because men of color rose to the occasion when faced with significant challenges. They saw a situation that required personal action. With sacrifice, determination, and the help of God. Our forefathers made it possible for generations of African American men to be recognized as worthy citizens. Examining a deep-rooted and persistent problem takes courage, innovation, and determination. Over time, African American men have learned new strategies for overcoming opposition. One such strategy for overcoming is the mastery of leadership principles.

The African American Christian Church has always been a hybrid version of mainline Christianity in America. It has been in the tradition of major Protestant and Catholic bodies. However, it has had a distinctiveness born of the African American Religious Experience, a term used to define both the historical and existential realities of African American life and thought.¹

The voice of the African American community sours in the African American church. The African American church served as a community order source, and the

¹ James Costen, "From Strength to Strength: A Brief History of the Black Church in America." *The Journal of the Interdenominational Theological Center* 24, no. 1–2 (Fall 1996): 31–47.

preachers served as the focal point of authority and community order. In the African American church in the late 1800's African American males filled the pastoral leadership role.

James Poindexter (1819 – 1907) highlights the critical role of African American male leadership. James Poindexter, an abolitionist, and Baptist minister who migrated to Columbus, Ohio, demonstrated the need for African American male leadership.² Richard Allen, (1760 – 1831) minister, founded the African Methodist Episcopal Church (AME), the first independent African American denomination in the United States.³ Poindexter, Allen, and countless men of color demonstrated the value of African American male leadership. These men were able to foster change in the African American community amid a hostile climate of racism. The task, though monumental, was not impossible. African American men's collective role in African American culture is leadership, innovation, survival, education, and invention. These men faced overwhelming challenges, obstacles, social, cultural, and with each disruption, they persevered trauma and maintained self-worth.

The African American male must contend with criticism from both the African American community in which he lives and the secular society that sees him as a threat. The threat is there because of his men's leadership potential, determination to achieve success, and spiritual nature. "There is a sociological division between each community.

² Blackpast.org, "*African American History: James Poindexter.*" <https://www.blackpast.org/african-american-history/poindexter-james-1819-1907>.

³ Blackpast.org, "*African American History: Richard Allen.*" <https://www.blackpast.org/african-american-history/allen-richard-pennsylvania-1760-1831>.

The history and treatment impact the tradition of the African American church from the past old hurts and old bitterness are still substantial in the African American church.”⁴

Social injustice trauma leaves an invisible scar that reminds the African American man of his so-called weaknesses, flaws, and handicaps. Institutionalized discrimination is the unmerited and undeserved mistreatment of an individual or group of individuals by society and its institutions through an unequal selection of bias, intentional or unintentional. The above-average expectations placed on African American males in a climate of institutionalized discrimination can be overwhelming. The adverse treatment of African American men in America is far-reaching and has devastating results.

The church is one place where the social needs of the African American male can be met through transformative healing and highlighting the strengths within African American males. The church also provides leadership development and references key historical African American Male leaders.

The term boy, racial slurs, and social stereotypes have plagued African American males' image. These attacks provide the backdrop for African American male absenteeism in many leadership spheres in the African American church. The defamation of the African American male image is an ongoing problem. The Columbus Dispatch News media outlet, recently highlighted the historical record of two hundred and four homicides in Columbus, Ohio, in 2021. The majority of these homicides involved African American males. The media did not report the living conditions, poverty, policing practices, and social-economic inequalities present in the community. African

⁴ Guiraud Wilmore, “The New Negro and the Church.” *The Christian Century* 80, no. 6 (February 6, 1963).

American men are treated differently, as reflected by the recent acquittal of a 17-year-old white male who fired on three men with a military-style semi-automatic rifle, killing two and seriously injuring a third, in Kenosha, Wisconsin. Society may no longer call African American males “boy” in a verbal tense, but in a court of law, the racial and social injustice continues, and the “boy” status remains. It will take men of faith committed to promoting each other to shift this paradigm.

The African American church has unintentionally contributed to the trauma of the African American male's negative social conditioning. Although unintentional, the negative effect is still the same. It is not by accident that African American males and the twenty-first century African American Baptist church, in general, have parted company. "The relationship between religiosity and self-esteem was thus investigated to explore both the extensiveness of religion's frustration reduction potential and the possibility that the effects of religion on personal frustration vary with frustrations of different intensity."⁵

The trauma of criticism, social injustice, and low self-worth followed the African American man from the secular world into the religious world. No transformative action or process has taken place to restore the African American man to the elevated position ordained by God for his leadership in the African American church. No strategy for healing the wounds, hurts, and sorrows over generations of physiological abuse are in place to correct the attack on the African American man's worthiness in church. The trauma of criticism, fault finding, second-guessing, and distrust has yielded a cumulative

⁵ Guiraud Wilmore, "The New Negro and the Church." *The Christian Century* 80, no. 6 (February 6, 1963): 264.

result driving African American men away from the African American church. Many men in my context are not actively engaged in church work. The aim is to reverse the cycle of criticism and replace it with guided leadership development, spiritual transformation, healing, and reconciliation. The purpose of exposure to the Laymen's movement is to promote and understand how this movement or how adhering to the movement's practices can help with anticipation and outcome of improvement of health, life, and spiritual wellness for the men. This will bring about a renewed commitment to the men, the community, and the other men.

One example of leadership development, spiritual transformation, healing, and reconciliation in the church's history is establishing the Second Presbyterian Church. On January 16, 1842, select members of the First Presbyterian Church left the church and established the Second Presbyterian Church; joined the Palmyra Presbytery, affiliating themselves with the traditional practice and procedures. "The split caused a notable change in the worship practices within the First Presbyterian Church. Before 1842, enslaved people freely exercised the right of church membership. Post - 1842, enslaved people were denied membership. The Second Presbyterian Church (traditional views) continued admitting enslaved people."⁶

The metamorphosis between old and new school Presbyterians is not as straightforward as the splits that would divide the Methodists and Baptists. Still, in May of 1845, at their respective general assemblies, the Presbyterian groups articulated their positions on slavery. The old school adopted the following resolution in Philadelphia: That the institution of slavery, existing in the United States, is not sinful on the part of civil society.⁷

⁶ Terrell Dempsey, *Searching for Jim: Slavery in Sam Clemens's World* (Columbia, MO: University of Missouri Press, 2003). ProQuest Ebook Central.

⁷ The Difference Between Old And New School Presbyterians, <https://ounasvaara.net/pdf/the-difference-between-old-and-new-school-presbyterians>.

First, slavery, as it exists in the United States, is not an evil offense. Second, the civil government is not bound to abolish slavery in the United States. Third, it is not agreeable to the word of God for any person intentionally to induce those held in slavery to rebel against their masters. The open door for expression came through the African American church. Early mutual aid societies viewed from one perspective, the African American churches, and mutual aid societies were how aggressive Blacks pursued their visions of their possibilities. “The first pulpits of the men who subsequently provided leadership in the churches were the mutual aid societies. Moved by a robust evangelical commitment and perceiving themselves to the call to preach the Gospel, the institutions provided an alternative to the religious establishment's pulpits, however, withholding full accreditation.”⁸

Religion and Christianity are not the same.

The church's role is more than equipping believers to enter heaven. The church's function is to address the total needs of its congregants. The fundamental requirements of the church congregants consist of social, economic, physical, mental, spiritual, and emotional health and wellness. Religion can be reduced to a practice of consistent rites, customs, and traditions that yield little or no authentic transformation. Faith-based on this level comes from man, and religion from such an origin may be capable of significant harm and destruction. Through groups formed in the church that center on men's needs, they can connect to their values, self-esteem, and self-worth. Authentic Christianity is

⁸ Lawrence Jones, “They Sought a City, The Black Church and Churchmen in the Nineteenth Century.” *Union Seminary Quarterly Review* 26, no. 3 (Spring 1971): 253–72. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000737853&site=ehost-live>.

from God, and like him, it is love. "Africa's hapless descendant's maltreatment is not merely an ugly excrescence upon American religion; it is part and parcel of it, a cherished cardinal principle, defended cornerstone of American faith."⁹

Based on the historical context, it is reasonable to argue that African American males' leadership, authority, and worthiness are still under attack. This attack takes the form of social injustice, low self-esteem, and institutionalized discrimination. For over two hundred years, African American men have struggled for equality in every arena of life. Examples of this struggle are black-on-black crime, increasing African American prison population, the disappearance of African American-owned businesses, absenteeism of African American fathers in the home, and the increasing absence of male leadership in the church.

Two hundred years of unresolved trauma in the African American male has left a devastating mark. Problem resolution must identify the root cause, develop a plan to resolve the problem, and implement it. This sounds good; however, one must note that any action plan will encounter failure without all parties' consent in the recovery process. The hypothesis is: that transformation and healing are possible with guided learning. African American men must be willing to participate in the resolution process. Stakeholders such as the church congregates, community partners, civic officials, the police, and criminal justice branches of government must be willing to transform. Some do not want to see the African American male recover but instead continue the current projection.

⁹ Lawrence Jones, "They Sought a City: The Black Church and Churchmen in the Nineteenth Century." *Union Seminary Quarterly Review* 26, no. 3 (Spring 1971): 32 Samuel R. Ward, op. cit., 42-43.

I do not want to believe that most African American men are victims of the system. However, the facts continue to arrest my thoughts and emotions, confirming that the balance of justice does not allow African American men to have a voice in the matter. Qualified Immunity is a law written to protect government officials, politicians, and police officers. “Qualified immunity protects from civil lawsuits for law enforcement officers and other public officials. It attempts to balance the need to allow public officials to do their jobs with the need to hold bad actors accountable.”¹⁰ Qualified immunity only applies to suits against government officials as individuals, not lawsuits against the government for damages caused by the officials' actions. Although qualified immunity frequently appears in cases involving police officers, it also applies to most other executive branch officials.

There appears to be another unwritten law that protects the rich and those of white privilege, as evident in the recent not guilty verdict by a Wisconsin jury. In this case, a white male who carried a gun in plain view of law enforcement was not questioned, challenged, or viewed as a threat. Throughout the trial, the judge manipulated the legal system, ruling in favor of the defense, and exercised his position as the authority in the courtroom to influence the not guilty outcome. The greatest challenge for the average African American male is keeping faith in the criminal justice system in America. Far too often, African American males do not receive justice in an American court of law. Although camera video, eyewitness testimony, and viable evidence are present in the litigation, there is still the element of doubt that justice will be afforded to the African

¹⁰ Pros vs Cons of Qualified Immunity: *Both Sides*, <https://supreme.findlaw.com/supreme-court-insights/pros-vs-cons-of-qualified-immunity--both-sides-of-debate.html>.

American male. Note that this is not a new tactic used to discourage, hold back, and deny the rights of African Americans, and just as the African Americans of the past achieved success, so shall this current generation overcome the present challenge to civil rights.

Some roadblocks, systemic obstacles, corrupt laws, and racist individuals block African American progress. Note that Frederick Augustus Washington Bailey (better known as Frederick Douglas), Richard Allen, Absalom Jones, James Poindexter, and countless other men of color could accomplish significant change without allowing the trauma of social injustice to hinder the African American fight for justice. These men had similar experiences as other African American men, yet they persevered and moved on to success – to be known as outstanding role models and leaders in the world.

Williams reminds us that of the five hundred black churches in Birmingham, less than twenty actively marched with King. Many of Birmingham's black pastors opposed King by using the same “outside agitator” language white segregationists once used to describe the Civil Rights leader. Williams ends his essay by suggesting that the real difficulty lies with the inability of the Black Church proponents to “embrace the high and the low moments of the institution with equal authenticity.” The mythic Black Church is dead or perhaps needs to die.

Of course, not everyone agreed with Professor Glaude’s assessment. Joel C. Gregory, a white professor of preaching at Baylor University’s George W. Truett Theological Seminary and co-author of "What We Love About the Black Church," took issue with Glaude’s pronouncement of the Black Church’s death. Gregory, a self-described veteran of preaching in “more than two hundred African-American congregations, conferences, and conventions in more than twenty states each year,” found himself at a loss for an explanation of Glaude’s statements. Gregory offered six signs of vitality in the African American church, including thriving preaching, the spirit in worship, continuing concern for social justice, active community service, high regard for education, and empowerment efforts.¹¹

Gregory contends that these life signs in African American congregations are present in every historically black denomination and varying regions.¹² There is a

¹¹ Reviving the Black Church by Thabiti Anyabwile – Ebook,
<https://www.scribd.com/book/409504034/Reviving-the-Black-Church>

paradigm shift in the African American church regarding men and their leadership roles.

The question now becomes, “Why is the paradigm shift in the African American church regarding men and their leadership roles required?” What significant events in history caused alienation and fear of the African American man? Has this view now become central inside the African American Church, that men are now a threat? The role reversal of men and women in the church leadership roles is a reactionary effect of a historic crisis. In the Hebrew faith, men's spiritual and religious function has not changed. What makes the difference in the African American Church? What is the impact of the void left when men are not present?

Without the proper attachment and soothing experiences of constructive encouragement, one may not develop positive self-esteem. With trauma and disruption, attachment and self-esteem issues impact maintaining a healthy relationship. Trauma can affect one's ability to connect with God.

Affect regulation issues

There is an inability to handle attachment and self-soothing situations where ideally, one might naturally move past fear and make oneself feel better. “There is a Christian engagement of white racism—especially in its most virulent form, white nationalism—Furthermore, within the confines of US politics, the extremists themselves are not the problem, but rather their mainstream allies within the GOP and other social

¹² Thabiti Anyabwile, *Reviving the Black Church* (Nashville, TN: B&H Publishing Group, 2015), 5. ProQuest Ebook Central.

and political institutions who have tolerated—even encouraged—such right-wing extremism.”¹³

Learning from the church's history is one possible method of making this project relevant, impactful, and viable. Substantial projects transformed ministers, and transformed ministers, build fruitful ministries. Church history has a lot to tell us about our current conditions. The argument is formed that African American men are not ready to embrace their reality. The truth is that the church is no longer a male-friendly place. In the Baptist church, the pulpits were once filled only with men. The paradigm shift continues. Transformative thinking sets the discussion focus on the women serving the clergy roles, the Sunday school teacher roles, the administrative and missionary roles, and the church's overall work. This project's emphasis and attention are not on the women of God, but the lack of African American men in the church, to fill positions within the church and take on leadership roles. Fewer and fewer men are present. The sense of authority, duty, and accountability for African American males is lacking in the church. It is challenging to interest young men in the work of the church.

Furthermore, one must ask the question, why? Problems in our history that point to this trend, and with additional development and research, is their resolve. There are many questions to ask and considerable quantities of research to be done.

In the historical area of 1790 through 1990, a significant role reversal occurred in the African American male leadership and authority. The African American church had an indirect part in this role reversal of this trend. What are the causes and symptoms of

¹³ Ruben Rosario Rodríguez, “Do Black Lives Matter to White Christians? A Theological Reflection in Three Movements.” *Cross Currents* 68, no. 1 (March 2018): 112–134. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLAi9KZ190422000133&site=ehost-live>.

this absence of African American males in the twenty-first century church? Social, cultural, and historical events have led to men's departure from the local church. The ideology that leads to such actions is grounded in denying all who oppose them—black, brown, yellow, Catholic, Jew, Muslim, gay, lesbian, or transgender—human status. When you can trivialize the other and reduce them to an obstacle in your way rather than acknowledge them as fully living and breathing human beings, it becomes easier to trample them beneath your boots or under the wheels of your car.

Glaude poetically describes a dead black church from his view. Memory becomes its currency. Its soul withers from neglect. The result is all too often church services and liturgies that entertain but lack a spirit that transforms, and preachers who design for followers instead of fellow travelers in God. Consequently, the church loses its power because it becomes “alienated” from the moment in which it lives.”¹⁴

The United States is also witnessing a rapid proliferation of African religious communities within Christian, Islamic, and indigenous spiritual strands. One of the most visible manifestations of African immigrant religiosity is the Christian tradition. African Initiated Churches (AICs) and Pentecostal/Charismatic varieties are gradually inserting and asserting themselves within new geo-cultural environments. Many African Christians export their brand of ecstatic worship and moral discipline to the United States, a country they believe has lost its enthusiasm, as Philip Jenkins aptly remarked.¹⁵

The American Christian concept moves beyond a simple and fundamental acknowledgment of Christianity's significance in American history to believe that the United States established a decidedly Christian nation.

¹⁴ Thabiti Anyabwile, *Reviving the Black Church* (Nashville, TN: B&H Publishing Group, 2015), 119. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=4412671>.

¹⁵ Adogame U. Afeosemime, “Contesting the Ambivalences of Modernity in a Global Context: *The Redeemed Christian Church of God*, North America.” *Studies in World Christianity* 10, no. 1 (2004): 25–48. <https://searchebscohostcom.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001547619&site=ehost-live>. 28.

“Failure to recognize the importance of Christianity's role in American life and religion, in general, does occur, and these efforts to secularize, minimize, or ignore America's religious heritage have their own set of historiographic problems.”¹⁶

The African Christian attributes we hold firmly are holiness, prayerfulness, strong faith, the deepness of worship, and the hand of fellowship. At the same time, American virtues include effective time management, community service, and strategic planning. “Structured enemy relationships and varieties of moral privilege and exclusion define our time, individual attitudes, and whatever working alliances might cobble together. Carl Lee and Jake reflect racial enemy-hood in the United States.”¹⁷ Structured enemy relationships and moral privilege and exclusion are not all of life. However, there are socially constructed hostilities and historically clashing interests in all of life. No soul is immune from harm; no life is without some violation, no community remains at peace indefinitely, no paradise is unspoiled. So, the question for a viable, sustainable community of Christian men is whether there is a safe place for men to transition and heal. “Mary Midgely takes up the tradition initially most prominent in the Anglo-Saxon world but now is a part of the sweep of globalization, namely, the notion of life by implicit and explicit contract, a tradition identified with a list of influential thinkers from John Locke to John Rawls.”¹⁸

¹⁶ Stephen Stookey, “In God We Trust? Evangelical Historiography and the Quest for a Christian America.” *Southwestern Journal of Theology* 41, no. 2 (Spring 1999): 41–69. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0000984870&site=ehost-live>.

¹⁷ Larry Rasmussen, “Is Eco-Justice Central to Christian Faith?” *Union Seminary Quarterly Review* 54, no. 3–4 (2000): 112. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001369382&site=ehost-live>.

¹⁸ Larry Rasmussen, “Is Eco-Justice Central to Christian Faith?” *Union Seminary Quarterly Review* 54, no. 3–4 (2000): 120. <https://search-ebscohost-com.utsdayton.idm.oclc.org/login.aspx?direct=true&db=rfh&AN=ATLA0001369382&site=ehost-live>.

Analyze, assess, and critique critical insights gleaned

Conditions and struggles impacting African American men are external and internal. One cannot avoid the unpleasant and unpredictable experiences in life. However, when one is armed with knowledge and equipped with the necessary resources to confront problems, one can successfully overcome struggles and challenges. Part of this conversion is a reconstruction of the working moral notions that guide our sense of what is valued, how it is valued, and the actions deemed appropriate in light of ascribed value.

Every struggle and challenge brings a fantastic, challenging opportunity to make a difference in one's life. This difference may be a positive one, or it might be a negative difference. Just as our forefathers overcame the heavy burden of injustice and laid a foundation for future generations to build upon, so shall we do the same. It is astounding to look over history and study the movement of the African American church. The men and women who endured hate and oppression left a legacy of empowerment and hope for generations to come. The insight gleaned from this project is that all things are possible with God. The twenty-first century African American male in America are experiencing trauma.

When African American men witness police brutality, as in the George Floyd murder, the prosecution's strategy was to portray Mr. Floyd as an African American man in a drug-induced state and that his death was due to his action. In Columbus, Ohio, law enforcement shot an African American man in the back as he entered his house because he looked suspicious (comprehensive definition of suspicious). The national news covers black-on-black crime and reports this as trauma. African American men have heightened

anxiety during a simple traffic stop. For African American males, life is trivialized by those inside and outside our community.

African American men must reach out to other African American men. Just as our ancestors helped each other survive during the middle passage, slavery, the migration, the Tulsa Massacre of 1921, the civil rights campaigns, and now the Black Lives Matter movement, we, too, must engage in the struggle by building relationships that promote a better existence for people of color. It appears that the battles are ongoing. Therefore, the need to address the issues and concerns of African American men is constant.

Analyze

Treatment of the participants in the Black Lives Matter protests demonstration and those in the January sixth, 2021, Capitol Insurrection demonstrated a world of differences. Law enforcement officers used physical force and negative responses with peaceful protests and or demonstrations by participants of the Black Lives Matter group. However, the participants in the Capitol Insurrection were treated civilly, although they were violent during the confrontations with law enforcement officers.

Discussion and discovery are essential elements that lead to change. This research will encourage, educate, and motivate men to be a part of the solution for transformation. This select group of gentlemen will collectively address African American males' issues and hardships. This project will build upon this cohort's individual and collective strengths through positive interaction and team building.

This discussion targets African American men experiencing traumatic issues and serves as one method to encourage African American men to seek help. There are many

hurts, waves of anger, triggers, frustrations, mental anxieties, and disappointments that African American men often navigate in a sphere of isolation and loneliness. The belief is that men can mentor men and break the negative self-worth and stressfulness cycle. The African American Church is one of many excellent opportunities for help, health, and healing. The Doctor of Ministry project will test my thesis, shed insight on the issues impacting African American men in trauma, and serve as a foundation for future discussions on productive transformation.

Why is the project different because of this research?

Many of the preachers of my circle are seminary-educated preachers. Many are African American religious history students, embrace African American culture, and support customs and traditional literary forms. “The shift in the African American church experience is redefining and transforming worship from “traditional worship” to culturally affirming contemporary worship.”¹⁹ The commitment of this research work is to cultivate a positive, strong male mentoring model in a context of decline, trauma, and crisis. We begin by acknowledging that trauma is an issue that impacts African American males, and this trauma directly affects the availability and leadership roles of males within the context.

¹⁹ J. Tribble, *Transformative Pastoral Leadership in the Black Church*. (New York, NY: Palgrave Macmillan US, 2005), 93. ProQuest Ebook Central.

Conclusion

The initial research focused on three men from the past who shaped this project. Richard Allen, Absalom Jones, and James Poindexter. However, the more in-depth the study, there was a discovery that the issue was not African American Christian men but the leadership and systemic injustice leveled against African American men. Where are the African American male leaders of the church going? There is a visible void in the presence of African American men in the Baptist church.

This void has been filled with women in the church. This replacement forms a revised structure within the study of this context. The Sunday School Church School is a female majority. The trustees, missionaries, Ushers, Nurses, and Choirs are missions where women make up the majority. The congregation encompasses approximately seventy-three percent of females. The question at hand: "What has happened that fostered the mass departure of African American men from the Baptist church?" The African American male's cultural values and stereotypical views directly correlate to African American male leadership in the African American church.

Theme

Through spiritual transformation, encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the leadership function of the church. Fill the male leadership role by empowering men through spiritual healing and transformation to lead according to biblical principles.

How this passage relates to this Doctor of Ministry Project?

History helps because the different contexts will deliver a different perspective than what one is likely to encounter in the present. Yes, the context is essential. These African American men operated under the cloak of slavery, oppression, and systemic discrimination. Twenty-first century African American males operate under cover of institutionalized slavery and systemic racism.

African American men are in the minority at the Tabernacle Baptist Church. They need a messenger to address their spiritual needs, repentance of sin, and active engagement in the church's work. The church movement began with men's call to face the challenges, dangers, and criticism of the period and the need for a male messenger to address sin's spiritual problems. There is an inspired call to remind the people of God that they have neglected God's spirituality and covenant. A spokesman is needed with a message of hope from God to a specific people at a particular time. A man, a champion, and a leader for the people are willing to serve as a model for other men.

One problem of particular concern to the theologian, and of course to the entire Christian Church, is the apparent difference between the world in biblical times and the world today. To many people today, the language and concepts seem so sharply different.²⁰

As identified in the first and twenty-first centuries, right and wrong principles have different cultural connotations. The meaning of marriage is different. The roles of men and women in America, and specifically the African American culture, are different. The view of morality is different. Some social applications are similar in that people still discriminate against each other based on race, nationality, and religious affiliation.

²⁰ Millard J. Erickson, *Christian Theology* (Chicago, IL: Baker Academic, 2013), 69. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=3117249>.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The theological foundation paper will examine the relevant aspects of Black Theology, considering the theme of African American male leadership in the twenty-first century church utilizing emphasizing and empowering men through spiritual healing and transformation. Black theology examines the historical and cultural diversity of religious expression and the transformative migration of African American people. The challenge of providing a single definition of black theology continues to evolve as more research and scholarly study becomes available.

Dramatic changes mark our times. Systemic theology best describes the method of review and reflection that impacts the individuals of the context. Immediate attention focusing on African American male leadership within the church requires action. The African American Baptist church's lack of African American male leadership is becoming routine. The void in leadership comes with a price that many African American churches may not overcome. The theological method that pertains to the context is black theology.

The origin of Black Theology began in America in the 1950s. It focuses on three major concepts that include the political, the anthropological, and the theological. Black theology takes the centrality of race in modernity by reminding us of three historical dynamics seriously.

African Americans were often thought of as less than human by their white enslavers. The assumption that African Americans were inferior because of their skin color gave “perceived” license for the white enslavers to falsely imprison and administer harsh and often inhumane treatment to enslaved Africans.¹

Enslaved people were perceived as primitive, barbaric, and inferior to Whites. Second, to review the doubts contained in these definitions of Blackness received the backing of some prominent enlightenment thinkers, including Voltaire (1694– 1778). “Malcolm X said: What is needed, then, is not “integration” but a sense of worth in being African American, and only African American people can teach that. Black consciousness is the key to the African American man's emancipation from his distorted self-image.”²

African American men face a historical identity crisis. This crisis has a 300-year stigma that drives African American men to rage. Racism has a significant role in developing the African American church in the United States. “The American style of hate and separation grew out of the racism of white European churches. These churches'

¹ James H. Cone, & Cornel C. West, “Black Theology and Black Power.” ORBIS. (2018). Also see Howard Thurman, *The Negro Spiritual Speaks of Life and Death* (New York, NY: Harper & Row, 1947), 20.

² James H. Cone, & Cornel C. West, “*Black Theology and Black Power.*” ORBIS. (2018). Also see Howard Thurman, *The Negro Spiritual Speaks of Life and Death* (New York, NY: Harper & Row, 1947), 27-28.

worship displayed discriminatory practices, convincing African American people to leave and establish their own faith communities.”³

The African American male has received a counterfeit coin? The allure of sports, entertainment, alcohol, drugs, violence, and a sense of social misfits has reinforced their sense of low self-worth. While the African American male suffers from health issues, education, and criminal injustice, the digital divide emerged. The facts in this matter are men are not attending church for a reason. There is a root cause that we will address in this research. Through the lens of black theology, this project and context will investigate, analyze, and examine cultural shifts that continue to bend the fragile relationship African American men have with the African American church.

Historically, the African American male has endured a crisis since he arrived in America.

The African American Church Movement

Gaining an understanding of the political, anthropological, and theological circumstances that morphed the African American male's esteem is vital to understanding the current reaction to modern-day stimuli. African American males' absenteeism in many walks of the social, economic, political, and religious circles has links to more than systemic racism. The problem embeds the psychic of the African American male. African American males suffer trauma, crisis, abuse, injustice, and discrimination. Additional reflection and study of injury to the African American man during the middle

³ Anthony G. Reddie, "Transformative Pedagogy, Black Theology and Participative Forms of Praxis." *Religions* 9, no. 10 (March 2018): DOI 10.3390/rel9100317.
[https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9\(10\):317](https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9(10):317).

passage until present strives in the Black Lives Matter Movement. This movement validates the trauma.

The mobility created by the slave trade, the destruction of the family, and the prohibition of African languages destroyed the social cohesion of the enslaved Africans. The enslaved person was a no-thing in the eyes of the master, who did everything possible to instill this sense of nothingness in the mentality of the enslaved person. The enslaved person was rewarded and punished according to his adherence to the view of himself defined exclusively by the master.⁴

Black Theology Movement

Analysis of the theological theme.

The growth and broad cultural significance of African American Christianity and its institutions in North America helped lead to a liberal shift in mainstream Christianity and secular politics.

In the early nineteenth century, African American congregations became so influential that they were needed to aid local governments in crisis. America needed African American people, but African American people's lives had little value. The harsh treatment in America of enslaved people is reflective of this mindset. African Americans were treated as subhuman for generations, and they were forced to labor in extreme conditions while being denied access to civil rights, education, freedom of choice.⁵

It is possible that the pressure of fighting a system that historically, culturally, and socially has hindered the development of African American male social adjustments.

⁴ James H. Cone, & Cornel C. West, “*Black Theology and Black Power.*” ORBIS. (2018). Also see Howard Thurman, *The Negro Spiritual Speaks of Life and Death* (New York, NY: Harper & Row, 1947), 13–14.

⁵ Curtis J Evans,., *The Burden of Black Religion.* Oxford [UK]: Oxford University Press, 2008. <https://hdl.handle.net.dtl.idm.oclc.org/2027/heb.30589>. EPUB.

When operating in survival mode, it is challenging to navigate the everyday issues of life, family, and community.

Biblical Argument

Isaiah reminds the people of their responsibility to God and challenges them to take their rightful place, as worshipers and servers, for the nation's express benefit. Black theology has its origins in the late 1960s and early 1970s. It has sought to radically redefine God's very notion and the resulting activity and enterprise of theology.

Black theology draws attention to the liberationist God-talk shaped in the brush arbors of the invisible institution; lived out in the various aggregations of black Christians that constitute the social reality of the black church, impacting both black and white denominations; and activated by multiple liberationist efforts that culminate with the civil rights movement.⁶

Black Theology

Black theology describes the distinctive nature or features of diversity in the African American study of past events, particularly human affairs. The context or background information and circumstances provide insight, understanding, and reasoning for why something occurs. The context can also be a character's backstory that exposes the underlying cause of behavior and personality.

Black theology has its origins in America; however, it now exists in many countries, including South Africa, the United Kingdom, Brazil, and the Caribbean countries. The definition of Black theology is still evolving. Three demonstrative

⁶ Raphael G. Warnock, *The Divided Mind of the Black Church*, Theology, Piety, and Public Witness. Religion, Race, and Ethnicity, <https://muse-jhu-edu.dtl.idm.oclc.org/book/26972>

elements embrace scholarly review portals, the political, the anthropological, and the theological. Black theology is also anthropological, relating to the study of humankind. It addresses the details of theological anthropology through race—a modern definition of the human self-distinguishes humans from other animal species. Black theology looks at the centrality of race in modernity by reminding us of three historical dynamics.

African Americans are often treated with disdain. African Americans are characterized as primitive, barbaric, and inferior to whites in America. The prevailing definitions of blackness were banished about by eminent "enlightenment" philosophers, including Voltaire (1694–1778), Hume (1711–1776), I. Kant and G. W. F. Hegel are significantly critical because these thinkers' philosophical anthropologies lay some of the most influential modern ideas of the 'human' and the 'self' voices. Race functions as a powerful visual organizing delineator. They are merely voicing that the black race is less than human is an assumption about the world whose truth takes it for granted in discourse.

"As theological anthropology, Black theology interrogates the commodification, exploitation, and consumption of Black bodies and Black labor. It addresses the brutalities of slavery and racial segregation in the southern United States through much of the twentieth century. Black theology's critical assessment of these dynamics is at the center of its historical identity."⁷

⁷ Ian McFarland, *The Cambridge Dictionary of Christian Theology*, 66.

Theme and hypothesis relate to Doctor of Ministry:

Is it the job of theologians to transform men's thoughts or preach the gospel that the souls of men become saved? The historical-critical approach of twentieth-century discussion is not adequate, by itself, to meet the challenges of twenty-first century scholarship. A complete rethinking has taken place.

Key concepts that shape the current debate on biblical theology include Hermeneutics and Postmodernism. Evolving studies from sociology, primarily via figures like P. Bourdieu (1930–2002), challenge historical views. The findings in these fields explain what it means to refer to 'language,' 'text,' and 'history,' and the relationship between 'text' and 'history' has altered this study field. No new knowledge is compatible with the mid-twentieth-century biblical-theology debates steeped in historicist positivism. The rethinking of how historical information is and its interpretation is under evaluation. Claiming that the traditional historical-critical method belongs to science and exposes the truth in the texts is no longer valid. Postmodernist and hermeneutical theorists claim that one can understand texts only in one objective way, regardless of who the reader is.⁸

W. E. B. Du Bois, a contemporary postmodernist, wrestles with issues that impact the narratives of black Americans' lives and the African American religious communities.

In the context of lynching and disenfranchisement, he works on strengthening the Negro Church. W. E. B. Du Bois analyzes the Negro Church and a psychological interpretation of African American religious conversion and morality. W. E. B. Du Bois believes harsh and violent social injustice is the everyday circumstance of African American life. W. E. B. Du Bois use social science to define and dissect the social state of African American people. The method guides African American interpreters in various directions to offer a complimentary uplift program and racial development for black life.⁹

Enslaved Africans employed unique strategies that necessitated adjusting in their religious expression. To accommodate the change in location on new content, the

⁸ Ian A McFarland, *Cambridge Dictionary of Christian Theology*. 63.

⁹ Curtis Evans, *The Burden of Black Religion* (Oxford, UK: Oxford University Press, 2008), 142.

Africans endured the process of "creolization." Creolization refers to how elements of different cultures are blended to create a new culture. The transformation of Africans into African Americans over approximately three hundred years is an element of creolization. In the eighteenth century, enslaved people expressed religious beliefs to survive the tortuous passage and inhuman treatment.

The African American worship method and African American religious beliefs influenced African American history and African religious traditions. There is disagreement on whether African religious traditions could have survived the horrifying slave voyages of the Middle Passage. Other issues of questionable survival include the brutal conditions on New World plantations and how arrogant it is to believe that one can decide whether Native people, Africans, and African Americans were fully human. The idea of race and the treatment of non-whites with hostilities continued for several centuries dragging on into the post Civil War era of scientific racism.

Black theology examines the transition and growth of enslaved people converted to Christianity in the seventeenth and early eighteenth centuries. "Slave Christianization had to conceive of Christianity apart from whiteness and freedom precisely to define 'blackness' as a state of perpetual servitude."¹⁰ "They were transported from various regions of Africa to Europe and the Americas during the slave trade."¹¹

¹⁰ Paul Harvey, *Through the Storm, Through the Night: A History of African American Christianity* (Washington, DC: Rowman & Littlefield Publishers, 2011), 22. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=726688>.

¹¹ Paul Harvey, *Through the Storm, Through the Night: A History of African American Christianity* (Washington, DC: Rowman & Littlefield Publishers, 2011), 14.

The African American Church Development in the United States grew out of racism. These churches' worship displayed discriminatory practices, convincing African American people to leave to form their own faith "Church" establishments. African American churches organized to establish denominations that adapted unique African American features. "Religious denomination identifies subgroups within a religion that operates under a common name, tradition, and identity, and the most common in the African American community is the African Methodist Episcopal Zion Church, the Christian Methodist Church, and the African Methodist Episcopal Church."¹²

Starting in 1900 and ending in 1945, the African American church looked like the white church in structure and context. African American Christianity mirrored the enormous change in African American life. The need for social justice, desegregation, and equal opportunity presented an avenue for African American life transformations.

The Great Migration, or the departure, of African Americans from the Southern United States to the Northern United States, brought about changes. A catalyst of change in the African American religious experience occurred with these location changes. No longer was the spiritual experience isolated to small rural worship locations.

The church is now the center of civil rights, reform, education, and social justice in the post–World War I era. In Detroit, Chicago, Atlanta, Montgomery, churches produced community leaders, built African American talent, and exposed white America to an altered social, political, and cultural twentieth century America. With the Great Migration also came unforeseen independence within the African American church.

¹² Anthony G. Reddie, "Transformative Pedagogy, Black Theology and Participative Forms of Praxis." *Religions* 9, no. 10 (March 2018): DOI 10.3390/rel9100317.
[https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9\(10\):317](https://doaj.org/article/2b0c4043a7324018be8ab3a9e9e289e0Religions.2018;9(10):317).

Many opportunities for leadership, entrepreneurship, new African American church music styles, African American gospel music, African American preaching style, African American worship experience, and the radical concept of a black Jesus arose during this awakening. The spark of a new religious experience ignited African American Christians in the twentieth century's sermonic, inspirational, and spiritual study.

Holiness and Pentecostal churches, which contemporaries called "Sanctified" churches, emerged from a spiritual renewal transformation movement in the early twentieth century. Emphasis was on being "filled with the spirit," conversion, and expressing their rapture through trances, speaking in tongues, and energetic music. "Besides the emergence of Holiness/Pentecostalism, the religious movements also gave rise to independent African American religious groups. These groups challenged conventional religious institutions, such as the Moorish Science Temple, the Lost-Found Nation of Islam, the International Mission Movement, and the All-Nations Pentecostal Church."¹³ Some of these religions were Christian or quasi-Christian; others sprang up while outside the Christian tradition attracted African American churchgoers. "Other African American secular groups, such as Marcus Garvey's Universal Negro Improvement Association in New York, developed religious rituals and auxiliaries that promoted alternative African American religious ideas, such as "black Christ."¹⁴

¹³ Paul Harvey, *Through the Storm, Through the Night: A History of African American Christianity* (Washington, DC: Rowman & Littlefield Publishers, 2011), 14.

¹⁴ Paul Harvey, *Through the Storm, Through the Night: A History of African American Christianity* (Washington, DC: Rowman & Littlefield Publishers, 2011), 16.

Why the theological theme is foundational in the Doctor of Ministry project

The book of Isaiah has a unique parallel to the project being proposed. God calls forth a prophet (man) to proclaim a holy message to a generation of people caught up in sin. Specifically, he is calling them back into spiritual regeneration. Isaiah reminds the people of their responsibility to God and challenges them to take their rightful place as worshipers and servers for the nation's express benefit.

African American men are in the minority at the Tabernacle Baptist Church. They require a messenger to address their spiritual needs, repentance of sin, and active engagement in the church's work. Just as God called Isaiah to a nation to proclaim his mercy, love, and justice, God is calling men to reach out to other men. Men Should proclaim with boldness, authority, and power that God's mercy, love, and justice are available. "Perhaps most importantly, male discipleship must become a pressing priority in the black church."¹⁵

Religion is a force that can bring hope to a situation that seems hopeless. The eschatological hope is that God will provide for his people, and he will rescue them from their oppressors and that God will make right what is wrong. The hope that Isaiah brings is the news that God will save his people in the end. The project objective is to provide an opportunity for healing and fellowship.

In America, the African American church was the first institution to give enslaved people and other African American people the principles for organizing effectively against the oppressive forces that dominated every aspect of their lives. Christianity gave

¹⁵ Kevin Smith, The Challenge of Matriarchy: *Family Discipleship and the African-American Experience*.

these enslaved African-descended peoples something that masters wanted to deny: a sense of shared identity and purpose that created the organization and collective action conditions. African American evangelicals, whom enslaved people believed to be sanctioned by God, became the natural leaders of these groups and communities, dependent on the evangelicals' learnedness.¹⁶

Historical Context

In the United States, the African American church's notion is an ingrained historical, theological, sociological, and experiential reality for many African Americans. The positive impact of the early church of the late 1790s and the growth and broad cultural significance of African American Christianity and its institutions in North America helped lead to a liberal shift in mainstream Christianity and secular politics.

During the nineteenth century, black congregations have become so prominent and influential that they aid local governments in times of crisis. City leaders in 1793, during the yellow fever epidemic in Philadelphia, enlisted Richard Allen's congregation to help the sick and transport the dead. Black churches also served as locations for abolitionist meetings and schools for black children. In addition to central meeting places for worship, black churches became sites for discussions of social and political matters.¹⁷

¹⁶ Cedrick May, *Evangelism and Resistance in the Black Atlantic, 1760-1835*. (Athens, GA: University of Georgia Press, 2008), 3. ProQuest Ebook Central.

¹⁷ Cedrick May, *Evangelism and Resistance in the Black Atlantic, 1760-1835*. 6.

The movements resolution, change, and transformation

The message of this DMin project is one of encouragement, and it is an attempt to put into practice procedures that will draw all men back into the church. It is a work and research that will encourage men's presence in the church. Black theology, in relationship to the liberationist God-talk, is viewed as what the popular idiom describes as "cancel culture." Some liberationists refuse to face various aggregations of African American Christians that constitute the social reality of the African American church, resident in both black and white denominations; various liberationist efforts culminate with the civil rights movement. "Liberation theology is a religious movement, especially among Roman Catholic clergy in Latin America, that combines political philosophy usually of a Marxist orientation with a theology of salvation as liberation from injustice."¹⁸ Black theology offers a reasoned exposition of the true gospel of liberty. Consequently, a defense of the liberationist faith in African American churches is often overlooked in the debate about the problematic relationship between black theology and African American churches.

Is it possible that the African American male has received a counterfeit coin once again? The allure of sports, entertainment, alcohol, drugs, violence, and a sense of social misfits has reinforced his sense of low self-worth. While the African American male is suffering from issues ranging from health to education to criminal injustice, the digital divide emerged, yet the most damning account neglects its soul.

¹⁸ What does Black liberation theology emphasize? <https://askinglot.com/what-does-black-liberation-theology-emphasize>

Relation to DMin Theme and Hypothesis

Encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the church's work through spiritual transformation and accept the role of male leadership, service, and commitment to Christ, the church, and the community through spiritual healing and transformation.

What is Black theology? James Cone explains that at the core of black liberation theology is an effort — in a white-dominated society, in which black has been defined as evil — to make the gospel relevant to the life and struggles of American blacks and to help African Americans learn to love themselves. It's an attempt, he says, "to teach people how to be both unapologetically African American and Christian at the same time."¹⁹

Ancient theological contributions

Historically, the Baptist Church is segregated and forms many "branch" churches or sub congregations. It is not uncommon for African American communities to worship independently of other denominations, restrictions, and rules. White enslavers imposed restrictions on African American Christians required white Baptist churches to supervise the African American worship experience. With the approval of white clergy and policymakers, African American congregations were allowed to establish selective (but limited) independent churches within counties and states. African American churches function with leadership, authority, and autonomy. However, this privilege was very restrictive, controlled, and monitored.

The alienation created by the racial divide promoted biracial and separate worship settings, thus, completing a blended form of Christian worship. Black theology can track

¹⁹ National Public Radio, <https://www.npr.org/templates/story/story.php?storyId=89236116>.
<https://commongood.cc/reader/black-liberation-theology-in-its-founders-words/>

the roots of African American church worship to the worship experience in biracial churches. It is essential to remember that enslaved people developed a distinctive form of Christianity that combined African and evangelical features, especially those expounded and practiced by Baptist evangelicals.

As a result, an Afrocentric-Christian faith emerged. The merging of these two cultural beliefs formed a new unique and distinct practice of religious expression. The enslaved people embraced and gravitated towards Christianity. The religious expression resulted in establishing African American men as “slaves” who preached to other enslaved people. In addition to enslaved people, preachers were allowed to lead worship in the slave quarters and other authorized meetings. “White Baptists licensed and ordained a few African American ministers who possessed moral and spiritual qualifications. These men preached to African Americans and whites. Many of these ministers would become leaders in the African American community after emancipation.”²⁰

Men needing to reach out to other men is consistent with biblical principles and practices. Biblical foundation illustrates the posture taken by Isaiah. It was a posture of assertiveness, courage tempered with a purposeful holy direct message from God. The project engaged men and asked them to push themselves forward, challenge their comfort zones, and confront their views of worthiness in the kingdom of God.

The African American Church has, for centuries, modeled its theology after that of European descent. Black Theology, which originated in the late 1960s and early 1970s,

²⁰ Wilson Fallin, *Uplifting the People: Three Centuries of Black Baptists in Alabama*, (Tuscaloosa, AL: University of Alabama Press, 2007), 4.
<https://ebookcentral.proquest.com/lib/dtl/detail.action?docID=438170>.

has sought to radically redefine God's very notion and the resulting activity and enterprise of theology. The growth and broad cultural significance of African American Christianity and its institutions in North America helped lead to a liberal shift in mainstream Christianity and secular politics. The theories and practices of James Cone provide a platform for in-depth study of the impact on African American religion, pros and cons. While serving as an observer and participant, explore topics specific to our contexts such as Black Lives Matter, police brutality, systemic racism, and social injustice. This project only scratches the surface of these significant societal issues.

Discussing issues that impact African American men in the church will help bring a conscious level of knowledge to begin the healing process. Data collection and examining documents, observing behavior and interviewing participants, and inductive and deductive data analysis are the objectives or tools of insight for the study of this project.

Theological foundation

Transformational leaders will typically model the way forward by leading through purpose, relevance, and meaning. The need for leaders that inspire people and encourage them to achieve more than they ever believed was possible and overcome the fear of failure.²¹ A defense of the liberationist faith in African American churches is often overlooked in the debate about the problematic relationship between black theology and African American churches. It provides the historical background for carefully examining

²¹ Michael Williams, *Mastering Leadership* (London, UK: Thorogood Publishing, 2006), 30-32. ProQuest Ebook Central, <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=308994>.

the nuances of abiding theological tensions between African American theologians and African American pastors and within the divided mind of the African American church itself regarding the church's essential mission.

Isaiah is stricken with a sense of sin and unworthiness as he receives his calling to speak on God's behalf. Isaiah protests his sinfulness. The experience of Isaiah is reflective of many who question their effectiveness and impact as leaders. An exploration of leadership is selected to show how the interdisciplinary theory intersects with the project theme. The leadership theory will add to the understanding or further complete this project. The interdisciplinary field has a direct and indirect influence on the context theme. The context theme addresses leadership practices, strategic thinking, ethical behavior, and filling leadership roles. The context theme examines leadership through learning, self-awareness, self-development, and team development. The context theme addresses leadership application through innovation, characteristics, and qualities of an effective leader.

Why select this field and theory? There are several theories on how leadership skills are developed. Some believe that leaders are born with a leadership gene, and some believe that leaders develop through training and mentorship. Some think that there is a combination of both these theories. One sure argument is that there is a need for leaders in the African American church.

Intellectual curiosity and imagination. The church is starving for effective management and leadership. In Exodus 18:16–18, Jethro reminds Moses of the importance of effective management and Leadership of God's people.

How this project relate to the problem?

The men of this context are professionals with knowledge and skill that will genuinely benefit the church and the community. The absence of males working and leading in the multiple ministries of the church is concerning. There is also an excellent opportunity for male leadership in our district and state laymen auxiliaries. The local youth detention facility needs male mentors. The hub of male leadership needs transformation that actively inspires men to engage in church and community.

Conclusion

Theme

Through spiritual transformation, encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the leadership function of the church. Fill the male leadership role by empowering men through spiritual healing and transformation to lead according to biblical principles. “James H. Cone and Gayraud S. Wilmore have offered a definitive rejoinder to queries about the endurance of African American God-talk. With their edited work, *Black Theology: A Documentary History, Volume One: 1966-1979 and Volume Two: 1980-1992*, educators now have a substantive and scholarly array of black theology’s broad spectrum.”²²

Transformation comes through struggle and change. There's a call for being courageous and innovative to bring about a change. One would ask what is new and innovative about this Doctor of Ministry presentation. Three examples come to mind:

²² Dwight N Hopkins, *Journal of the American Academy of Religion* 64, no. 1 (1996): 188-191. <http://www.jstor.org/stable/1465257>.

First, one does not need to be a giant, to make a difference. Second, circumstances or condition does not define one's leadership ability. Finally, the African American male is unstoppable and offers hope to all people.

The African American male has a history of survival and a spirit that cannot be broken. The seas of the western passage could not rob the heritage of African American men. The harsh and inhuman treatment of American slavery could not discourage African American men. The segregationist hate and Jim Crow legislation could not silence the voice of African American men. The current pandemic injustice, systemic racism could not suffocate the worthiness of African American men. The spiritual attacks on his value as a messenger of hope and deliverance from God to a specific people at a particular time are not distractions but motivators to continue.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

What exploration of this discipline and theory will add to the understanding or complete this project? Why select this field and view it? The interdisciplinary approach to engage is Management Leadership. This choice is because management leadership is more than an appointment to a position and the assumption of responsibilities. Management leadership is a combination of management skills and leadership competence. The meaning of each term has a significant bearing. Management is the administration of tasks to achieve goals, such as setting strategies and objectives. Leadership is management through a structured approach of planning, organizing, directing processes, and controlling to attain stated goals.

Management takes place at multiple layers, and it is necessary to review more than one definition of management. Listed in this chapter are the five purposes of leadership that apply to the context and hypothesis of this research. Five essential management functions are planning, organizing, staffing, directing, and controlling, which utilize human, financial, and material resources.

"The emotion and passion that leaders impart to these strategies will decide whether members of the organization will accept them as their personal goals. Leadership has to do primarily with mobilizing support and cooperation to help individuals discharge their responsibilities."¹

Leadership definition

"Effective leadership is a social influence process that maximizes others' efforts to achieve a goal. Notice vital elements of this definition: Leadership stems from social influence, not authority or power."²

The interdisciplinary approach supports leadership and human interaction, which mirror most businesses and education enterprises' central leadership skills and practices. Leadership and management recognize the importance of several key dimensions: self-development, team development, strategic thinking and acting, ethical practice and civic-mindedness, and innovation. The utilization of human resources is a crucial component in each of these leadership and management strategies. Through the development and application of management leadership, it is feasible to believe the interdisciplinary approach will positively impact the transition.

Leadership is one of the critical fundamentals of effective organization, and this element of church structure is often undervalued. Effective leadership can be a challenge when the people of an organization, group, or church are not willing to embrace change.

¹ Chakravarthy, Balaji S., and Roderick E. White. "Strategy Process: Forming, Implementing and Changing Strategies." In *Handbook of Strategy and Management*, 182-205. London: SAGE Publications Ltd, 2006. <https://dx.doi.org/10.4135/9781848608313.n9>.

² Forbes, *What is leadership?* <https://www.forbes.com/sites/kevinkruse/2013/04/09/what-is-leadership/>.

Therefore, the interdisciplinary leadership approach has a significant and personal meaning to this Doctor of Ministry project. Without effective leadership, no organization, auxiliary, or church ministry will achieve its maximum potential.

Management and human organization

Trauma has led to a decline in the African American male's presence in church leadership roles. Theme: Through spiritual transformation, encourage the men of Tabernacle Baptist Church to engage in church leadership, and empower men through spiritual healing to embrace leadership roles. The African American male in America has been traumatized. The African American male phycological profile portrays rebelliousness against authority, violence, dysfunction, and danger. He has dealt with trauma for so long, and consistently that trauma has become a conditioned functional feature of the African American male experience.

The interdisciplinary study of management and human organization intersect and inform the Doctor of Ministry project's theme and hypothesis. The Management and Human Organization discipline explores the business world functions and how it operates from diverse perspectives. The study of Management and Human Organization develops fundamental communication, business, and analytical skills while also gaining a critical understanding of business leadership.

The hypothesis surmises that men will actively engage in church leadership through spiritual healing and transformation. There is a lack of confidence in perceived management and leadership abilities with a root cause associated with trauma in the

context. The desired outcome is restoration, self-esteem, and increased acceptance of leadership positions.

Typically, what makes a perception or claim evident is a simple belief. What is the cause that drives the current perceived cultural views of the African American male? Why is it assumed that African American males are violent, lack discipline, and void leadership potential? Could others outside the African American sphere of influence be writing the narrative and presenting a view that fuels fear and distrust? An age-old strategy to generate fear is to perceive a threat, real or imagined. Through spiritual transformation and healing, the perception of the African American men in leadership and spiritual service will be told through the narrative of Christian fellowship, with the intent and purpose to break the cycle of disappointment. The perception and perspective tell the history of African American men who are full of self-esteem and willing to take their ordained leadership positions.

Eric Avila argues that public policy and private practices contribute to the "black" cities and "white" suburbs, as referenced in the Kerner Commission Report. The 1965 Kerner Commission identified "two societies, one black, one white—separate and unequal."³ The selective use of controlling, and manipulative practices, such as redlining, blockbusting, restrictive covenants, police violence in African American neighborhoods, are subtle forms of manipulation and systemic repression. These actions are reminiscent of Jim Crow area tactics, and although we do not label them as discriminatory, the effects are just as devastating as postwar suburbanization sanctioned.

³ Eric Avila, *Popular Culture in the Age of White Flight: Fear and Fantasy in Suburban Los Angeles* (Berkeley CA: University of California Press, 2004). ProQuest Ebook Central.

The divide between black America and white America still exists. White America fears black Americans, and black Americans distrust many white Americans. From a Christian perspective, this is a sad state of affairs because the principle of God's word is that we all love each other. It is not fair to say all white Americans have hatred against blacks and all blacks have hostility towards whites. The truth is we cannot ignore the social injustices currently present and that there is an air of racism prevalent in the United States of America. This racism impacts the New Testament church, the believers, and African American males. Resolving this issue or shed light on its negative impact, evidence points to systematic procedures, laws, practices, firmly held beliefs, and white America that precede World War II.

Armed with the knowledge that current practices in America, exercised by narrow-minded individuals, continue to provide an obstacle to the development and liberation of African American males, it is paramount that the African American church intervenes. It is essential that African American men encourage other African American men and at the same time share knowledge, compassion, and support as the first step towards healing and recovery. The history of restrictive practices imposed upon African Americans is not a new revelation, and our objective is to take a positive approach to resolve some facets of this revelation. Through leadership and human resources, the interdisciplinary management process will bring Transformative and healing grace to our context by planning, organizing, staffing, directing, and controlling human, financial, and material resources.

The experience of African American men in America is laden with trauma and abuse. Trauma has become a conditioned feature of the African American male

experience. It is challenging to trust in a system of laws, rules, and policies when one does not believe these laws, regulations, and procedures are not administered equally to African American males. The African American community is determined to provide leadership and structure. Historically, this community leadership level came through the unifying efforts of activism within the African American church.

It is essential to recognize and to avoid this critical mistake of leaving the people without leadership in a time of crisis and trauma. Colgan urgently warns African Americans on the negative impact when leaders fail to exercise leadership. Colgan states, “Avoid this crucial mistake of becoming absent and leave people without leadership.”⁴ The new normal! The alternative of engagement and active intervention is violence. In the book *Crunch Point*, Tracy describes some critical steps leaders take to respond to a crisis or a setback:

Stay calm, refuse to worry, and not become angry. Leaders maintain their calm and mental clarity because they can avoid becoming angry when they cannot change. Be confident in one's abilities. Dare to go forward.⁵

How can dealing with trauma increase the African American experience in leadership within the church? The goal is to share other men's experiences with similar circumstances and expose additional coping skills necessary to overcome trauma. The argument of the review of South Africa in 1978 and to Apartheid is eye-opening. Although the church is not a business, many business principles apply to the church environment. There is a fundamental need for practical, consistent, and clear

⁴ Michael Colgan, *The White Kingdom of Fear*, Directed by Michael Colgan. Tony Brown Productions, 1978. <https://videoalexanderstreetcom.dtl.idm.oclc.org/watch/the-white-kingdom-of-fear>.

⁵ Brian Tracy, *Leadership*, AMACOM, 2014, 27. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1390902>.

communication. There is a need for individuals with analytical skills to make schedules, manage projects, develop plans, supervise marketing strategies, and manage resources and people.

Program of accommodation after decades of complaints

Tony Brown's analysis on the wealth of the gospel and the view of African American leadership has a centrist synergy rooted in the African American church mirrors that of Du Bois. Starting in the Southern United States, this synergy won applause in the Northern United States, this synergy won acclaim, but after a short period of organized confusion, "the synergy was silenced and did not achieve its purpose."⁶ The concept is simple, when African Americans work together, under one standard banner, African American wealth and achievement are accomplished. African American men operating from a business ownership position, leadership, and management transformed the wealth and economy.

There is a need to employ leadership ability within the church and handle complex and changing circumstances. There is a need for personal mastery of organizational development behavior and management. These are just a few of the church's interdisciplinary functions and business world applications that intersect with these disciplines.

⁶ Tony Brown, *Color of Freedom – Part 2, The Gospel of Wealth*. Anonymous Tony Brown Productions, 1986. <https://videoalexanderstreetcom.dtl.idm.oclc.org/watch/color-of-freedom-part-2-the-gospel-of-wealth>. DuBois, *Souls of Black Folk*, 1903. <https://historyhanoveredu/courses/excerpts/111dubois.html>.

After watching these videos, one sees the same scenario repeatedly. From Frederick Douglass to Booker T. Washington, William Edward Burghardt Du Bois, Father Divine, Marcus Garvey, and a host of other African American leaders reinforce the importance of leadership. Each individual brought a form of leadership to the people in their own right. The idea that Marcus Garvey owned a shipping line. Father Divine owned hotels, W. E. B. Du Bois owned a publishing company. These are examples of African American leadership and what can happen when people help each other. A quote by Father Divine is, "Putting enough people together with \$5 bills can buy anything." Building on that concept, putting enough men together helping other men can accomplish anything.

When accepting leadership assignments, most individuals enter the role poorly equipped for the levels of leadership.⁷ Different positions require effective leadership and the victorious team and organization to fill functions such as facilitator, visionary, and change agent. Booker T. Washington said:

First, let us talk about Du Bois in the great Northern intellectuals. It is easy to be critical of America when living in the North. Frustrated aristocrats are chattering on about the Talented Tenth at the expense of the black masses. What do they know about sharecropper's life, or do they know about the fears that every black man, woman, and child has to live with every day of their lives in the South. Now and forever, that must be the central fact in defining a political position for black people.⁸

⁷ Kevin Eikenberry, *10 Roles Every Leader Must Fill*, <https://www.budtoboss.com/personal-professional-development/10-hats-leaders-must-wear/>.

⁸ Tony Brown, *Color of Freedom – Part 2, The Gospel of Wealth*. Anonymous Tony Brown Productions, 1986. <https://videoalexanderstreetcom.dtl.idm.oclc.org/watch/color-of-freedom-part-2-the-gospel-of-wealth>. DuBois, Souls of Black Folk, 1903. <https://historyhanoveredu/courses/excerpts/111dubois.html>.

African American men need the church, and the church needs African American men to accommodate cultural oppression's social-political impact. This nation's adverse racial climate and current hostilities reflect deeper spiritual issues. African American men have dealt with injustice for a long time, and many have just learned to suck it up and keep going. It is challenging to have faith in a system that continues to ridicule, humiliate, murder, hinder, exploit, imprison, and take African American lives through police actions. The church is growing silent because many churchmen have become comfortable behind their titles, positions, and lack of involvement. What a difference men could make by recruiting men who are caught up in the system and willingly seek transformation in their lives?

Management and Human Organization focuses on developing and applying skills that effectively address management from a broad social and historical perspective on building accountability. Transformational thinking examines practices and policies from the economic, historical, and social context, emphasizing each's pros and cons. The positive and negative behavioral intensities motivate individuals to incorporate anthropology, psychology, sociology, and economics.

Building accountability - Every employee wants to know if they are doing a good job. The development and use of Continuity folders provide consistent application of procedures for the organization. These folders give feedback on performance and then set goals for the upcoming evaluation period. There is an opportunity for clarification and communication. It is not uncommon for managers to think they know what employees

consider necessary, while what employees believe is important is quite different.⁹

Performance evaluations help employees make sure that they agree on assignments and priorities. Most managers make career development a crucial part of the performance evaluation process.

The continuity folder is an administrative resource that contains vital information, organizational policies, and practices. The continuity folder outlines the expectations of the administrative tasks, performance guidelines, and assigned roles. Even though managers conduct career development discussions in a forum separate from the performance evaluation process, we agree that it is better to do it during the performance evaluation process than not at all. Formal documentation to promote advancement or dismissal: When it is time to recommend someone for a promotion or build a case for release, written documentation can support the position. A written performance review provides the kind of documentation needed in either case.

The continuity folder provides a source document detailing the unbroken and consistent existence or operation of church ministry activity over periods. In the current context, benefits come from the collective feedback and self-evaluations of the continuity folder checklists. Once a process and procedure are complete, the continuity folder serves as a primary source document for future administrators and officeholders. When there is a leadership change, the continuity folder contains vital information, contact information, and resource documents.

⁹ Bob Nelson, *The Management Bible* (Hoboken, NJ: John Wiley & Sons Incorporated, 2005), 163-164. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=225820>.

The dimension of leadership competence addresses five specific elements: awareness, vision, imagination, responsibility, and action. It is vital to communicate clearly and listen empathetically to influence individuals and groups. Concentration deepens written and verbal communication skills and working as a team. Becoming familiar with necessary business skills and practices will afford African American men a platform in which they are knowledgeable.

Leadership without management is dysfunctional. The intellectual competencies address the cognitive leadership aspects. The managerial leadership dimensions of competence resemble the most traditional understanding of management, guiding, and controlling people to achieve objectives.¹⁰ The historical roots go back to the behavioral perspective of leadership, which is concerned with generic leadership styles that lead to superior results. The cluster of managerial competencies consists of five dimensions: managing resources, engaging communication, empowering, developing, and achieving.

The leader's perspective of the people is essential and reflective of their leadership style. These leaders emphasize interpersonal relations, mutual respect, and caring for others' needs. Leaders that strive to overcome dysfunctional organizational practices exercise awareness, vision, imagination, responsibility, and action. The ultimate objective of context leadership is to foster trust, growth, and spiritual development. Failure to maintain a balance of organizational needs while being sensitive to the needs of the people is likely to compromise goal accomplishment. Leaders with a task orientation are more likely to prioritize task accomplishment over good interpersonal relationships. Their

¹⁰ Ralf Muller and Rodney J. Turner, *Project-Oriented Leadership* (Farnham, UK: Taylor & Francis Group, 2010), 22-23. ProQuest Ebook Central.
<http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=554556>.

leadership style often emphasizes structures' initiation through processes, policies, reporting channels, and others. Factors crucial for leadership behavior include planning, organizing, and controlling resources. Influential leaders set goals, divide and allocate work and provide feedback. They are approachable, communicate with subordinates, delegate autonomy to those being led, and help them grow and their career aspirations. Leaders take risks and make decisions that benefit the organization.

There are five elements in this managerial cluster of competence. These five organizational competence dimensions are planning, organizing all resources, and coordinating them efficiently and effectively. Establish clear objectives—Convert long-term goals into action plans. Monitor and evaluate staff's work regularly and effectively, give sensitive, honest feedback.

Despite African American males facing hurdles to get decent jobs, they can experience and learn to adapt to this managerial cluster of competence. The African American males have landed jobs with lower pay, poorer benefits, fewer promotions, and greater job instability. New knowledge from secular and spiritual perspectives and declaring to share these management skills from a cultural perspective help adjust to treatment on the jobs. Acquiring these skills puts spiritual thinking into practice and leads to more leading in the church as men such as Isaiah.

The African American male must contend with criticism from both the African American community in which he lives and the secular society that sees him as a threat. This threat is because of his leadership potential, determination to achieve success, and spiritual nature. “There is a sociological division between each community. The history

and treatment impact the tradition of the African American church from the past old hurts and old bitterness are still substantial in the black church.”¹¹

These leaders understand the power of perspective based on their unique cultural experiences. The black man's philosophy has a lot to offer. Sadly, the bulk of the African American churches in America are not experiencing what the African American man has to contribute. Understanding African American church operations in context examines how other fields of study intersect and inform this project. African American males are concerned with the rise of feminism in the African American church. Addressing the management and organizational interdisciplinary concepts through the African American men's lens and its impact will enrich this Doctor of Ministry project's scope, depth, and effectiveness.

The African American church experience is holistic and encompasses the community's social, cultural, historical, and ethical breath. However, the church is not a business, and the dynamics and concepts mirror management and its human process. Many men in the context are not actively engaged in church work. Through guided leadership development, the men of the context can experience spiritual transformation. They can gain knowledge and recognize their value and self-worth through healing and reconciliation. A continuity document for each ministry must be created and known. Each policy's detail should be available for all to be aware of the guidelines. Again, a helpful strategy is to provide a policy summary leaflet. The interactive 5Ps constituting policy

¹¹ Guiraud Wilmore, “*The New Negro and the Church.*” *The Christian Century* 80, no. 6 (February 6, 1963).

development are Philosophy, Principles, Purposes, Procedures, and Practice.¹² Since the 5Ps have been a part of the discussion, they should become a reality for the men of this study.

The actions of African American men of the Black Church Movement serve as a reminder of black men's roles and responsibilities. The church movement began with men called to face the challenges, dangers, and criticism of the period—the need for a male messenger to address sin's spiritual problems. The inspired is called to remind the people of God that they have neglected God's spirituality and covenant. The called must be a spokesman with a message of hope from God to a specific people for a particular time. The called spokesman must be a man, a champion, and a leader for the people. The called spokesman has a duty and responsibility to bring to the awareness of men the need for the Black Church Movement.

African American men are in the minority at Tabernacle Baptist Church. In this context, participation in the Laymen movement is promoted and encouraged. Thus promoting and understanding the operations of the Laymen has the potential of drawing men into the church. The anticipated outcome of making the laymen's movement a reality brings an expected outcome of improving their health, lives, and spiritual wellness. They will make a vow, a new commitment to themselves, the community, and other men to help themselves and others through spiritual transformation and healing. There is a definite need for a messenger to address the spiritual needs, the repentance of sin, and the active church engagement to be workers and leaders in the church.

¹² Caroline Jones and Linda Pound, *Leadership and Management in the Early Years* (Buckingham, UK: McGraw-Hill Education, 2008), 71. ProQuest Ebook Central.<http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=335274>.

The study of anthropology examines human societies and cultures and their development. When a social organization is disrupted through chaos, trauma, and crisis, it impacts the community. How humans navigate these social issues can result in a combination of social, cultural, and spiritual strategies. Management and human organization address the cultural needs of the context. When applied, there is a spiritual need for human engagement. Management principles provide possible strategies and resolution options.

Moreover, this development relates to God. God is of order and has a system of rules for social government. Does the theory's framework shape this research? A detailed review of Isaiah's writings in light of bible theology suggests that Isaiah speaks to the need for a messenger to address spiritual responsibility and commitment. Isaiah calls to remind the people of God that they have neglected the spirituality and covenant of God. Just as God called Isaiah to a nation to proclaim his mercy, love, and justice, God is calling men to reach out to other men, proclaiming with boldness, authority, and power that God's mercy, love, and justice is available. Isaiah is a spokesman with a message of hope from God to a specific people at a particular time. His news is not popular, but it is necessary. The message of this DMin project is one of encouragement. It is an attempt to put into practice procedures that will draw all men back into the church. This research will encourage the men to revisit their authentic roles and responsibilities to accept leadership roles in the church.

History

The trauma of criticism, social injustice, and low self-worth followed the African American man from the secular world into the religious world. No transformative action or process has taken place to restore the African American man to the elevated position ordained by God for leadership in the African American church. The trauma of criticism, fault finding, second-guessing, and distrust has yielded a cumulative result, driving African American men away from the African American church. Many men in the context are not actively engaged in church work.

How humans interact with God and the impact of religious beliefs is essential to this study. Some elements of anthropology are addressed in this research, and anthropology is the study of human societies and cultures and their development. Julie Thompson Klein identifies four types of interdisciplinary interaction between and among different scientific disciplines: (1) borrowing, (2) solving problems, (3) increased consistency of subject and methods, (4) the emergence of an interdisciplinary.¹³

What new insight? Every male in the church possesses some or all of the necessary leadership traits. Collectively, all have value. Through transformative engagement, leadership skills, improvement, confidence gained, and healing accomplished. Discovery is a new insight.

¹³ Agnes M. Brazal and Daniel Franklin E. Pilario, "Disciplines, Interdisciplinarity and Theology" C.M. 22.

How does this theory interact with and shape one's understanding of the project?

Influential leaders think through a problem, and ineffective leaders seek someone to blame. “The nation is facing three pandemics that have disproportionately impacted the lives of Black Americans.”¹⁴ These three pandemics include COVID-19, economic turmoil, and social injustice. Leadership must be in place, ensuring African American communities in the United States have equal opportunities to succeed. The aptitude to acclimate to change is necessary for the survival of the twenty-first century church. Its members must embrace change, challenge, and controversy, and the leadership must exercise best practices and awareness of historical change.

Leadership is a process of learning and modeling at different levels.¹⁵ Therefore, leadership is not an either/or proposition but rather a spectrum of possibilities. The ability to adapt and to change is essential for the survival of the twenty-first century church. The members, especially African American males, must embrace the changes, the challenges, and the controversies. Influential leaders must exercise best practices and be aware of historical changes.

Leadership is the capacity to inspire, the desire to follow, and encourage achievement beyond expectations. The cultural norm is perfection with limited error and no failures. We do not suggest that the lead project manager accept defeat lightly; we say that people must feel safe enough to stretch beyond their capabilities, knowing that

¹⁴ Joyce Beatty Elected Congressional Black Caucus Chair, <https://beatty.house.gov/media-center/press-releases/beatty-elected-congressional-black-caucus-chair>.

¹⁵ Thomas W. Grisham, *International Project Management: Leadership in Complex Environments* (Hoboken, NJ: John Wiley & Sons, Incorporated, 2009), 103. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=699127>.

failure means knowledge, not unemployment. Permitting people to fail safely builds trust in the leader, demonstrates empathy for others, and displays transformation skills.

According to anthropologist Margaret Mead, “culture is a body of learned behavior, collective beliefs, habits, and practices, shared by a population and successively learned by people who enter the society.”¹⁶ Two hundred years of unresolved trauma in the African American male has left a devastating mark. Problem resolution must identify the root cause, develop a plan to resolve the problem, and implement it. One must note that any method of action will encounter failure without the consent of all parties involved in the recovery process. The hypothesis is that some do not want to see the African American male recover but instead continue the current projection.

I believe that the system's managers victimize African American men, and African American men choose to either give up the fight or stand up and fight. Some roadblocks, systemic obstacles, corrupt laws, and racist individuals block black progress. There is also the opportunity to discover from men like Frederick Augustus Washington Bailey (better known as Frederick Douglas), Richard Allen, Absalom Jones, James Poindexter, and countless other men of color who accomplished significant change without allowing the trauma of social injustice to hinder the African American fight for justice.

A good leader's characteristics and qualities are integrity, delegation, communication, self-awareness, gratitude, learning agility, influence, and empathy. These qualities guided Douglas, Allen, Jones, and Poindexter to pioneer African

¹⁶ Margaret Mead, “Independent Religious Movements” Comparative Studies in Society and History 1, no. 4 (1959): 324–329. <http://www.jstor.org/stable/177597>.

American church development's uncharted path. They endured the harsh realities of racism, segregation, Jim Crow Laws, and social injustice. There was no Black Lives Matter to undergird their struggles. The trauma and stigma of worthlessness hung over their lives, as did the cruel mistreatment imposed by redline districts designed to improvise. Nevertheless, the leadership qualities of African American men could not be stifled. When the African American male is perceived as a threat and his efforts blocked, the strong African American woman emerges as the source of deliverance and supply.

Business leadership:

Leaders who focus on long-term results exercise vision and create opportunities to reach the next generation's people. Leadership in nearly every avenue of life provides interdependencies within and between the organization and the environment. They are looking past the obvious and addressing the current needs focusing on the opportunities and challenges of the future. Leaders with human organizational skills exercise influence, not the power of their position. They can resolve conflicts, comfortably embrace change, and implement decisive and directive actions when necessary.¹⁷

Human resource management

Managing human resources in an organization creates a harmonious working relationship among its participants and brings about their highest personal growth. It effectively describes the planning and directing, development, and utilization of human

¹⁷ Richard Ivey School of Business, Stephenson, Carol, and Richard Ivey, *School of Business Cross-Enterprise Leadership: Business Leadership for the Twenty-First Century* (New York, NY: John Wiley & Sons, Incorporated, 2010), 56. ProQuest Ebook Central.

resources in employment. Personnel management undertakes activities concerned with an organization's human elements or relations and material aspects.

Leadership Behavior

For a leader, behaviors are everything. Stephen Covey pinned seven important habits, helpful for leaders.

A leader must be proactive; begin with the end in mind; put first things first; think about win/win outcomes; seek first to understand, then to be understood; synergize people and things and seek improvement in themselves and others. Influential leaders exercise interest and concern for other's needs; engage in active listening while conveying clear communication; use meetings and briefings wisely; accept direct responsibility and ownership of problems; be proactive regarding effective planning and management; should be prepared to tackle complicated and multi-layered issues; and should be ready to acknowledge own mistakes and learn from them."¹⁸

Learn from adversity

Leaders avoid the term failure. They think in terms of failure as learning opportunities. They view these as valuable lessons, learning experiences, and temporary setbacks but never consider setbacks a failure. Inspirational author Orison Swett Marden wrote, "There is no failure for the man who gets up every time he falls, who rebounds like a rubber ball, who persists when everyone else gives up, who pushes on when everyone else turns back."¹⁹

¹⁸ Rory Burke, *Project Management Leadership: Building Creative Teams*. Wiley, 0AD. Book Editor(s): Rory Burke, Steve Barron, (Chichester: UK, John Wiley & Son, 2012), 69-79. <https://doi.org.dtl.idm.oclc.org/10.1002/9781119207986.ch5>.

¹⁹ Brian Tracy, *Leadership*, AMACOM, 2014, 27. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1390902>.

Mr. T. J. Watson, of International Business Machines, was asked by a young executive, "How can I move ahead more rapidly in my career?" Watson replied, "Double your failure rate." In other words, we must learn the lessons quicker. The primary action is to resolve the issue—the greater the potential to achieve success knowledge-wise and dominate the market.

Leadership policy and development

Leadership policy and development. The leaders are responsible for ensuring policy development and that teams have the knowledge, understanding, and skill sets necessary for effective implementation. Shared areas of interest by leaders and team members in behavior management are understanding, applying, and assessing. Note also that failure to implement aspects of the requirements for behavior management can result in criminal prosecution.²⁰ Similarly, there is a requirement to draw up a safety and security policy that identifies, reports, and deals with accidents, hazards, and faulty equipment.

Policies serve the dual purpose of underpinning practices while at the same time, meeting legal requirements. It is sometimes difficult to see beyond the need to have policies, procedures, and other documentation in readiness to inspect the current climate of accountability. It would be impossible to operate at all without any accepted ways of working or shared ideas, written or unwritten. The policy is an agreed-upon statement of

²⁰ Caroline Jones and Linda Pound, *Leadership and Management in the Early Years* (Buckingham, UK: McGraw-Hill Education, 2008), 63. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=335274>.

beliefs and is informed or guided by philosophy and principles.²¹ It is policies that inform procedures. “In turn, strategies inform practice, as a procedure or way of doing something is a written method or a course of action to be taken in particular circumstances.”²²

Henry Mintzberg states, "Organizations don't have 'tops' and 'bottoms.' These are inaccurate metaphors. Organizations have the 'outer' people connected to the world – and the 'inner' ones disconnected from it. Also, many 'middle' managers try desperately to integrate the 'inner' and 'outer.'"²³

Conclusion

Theme

Through spiritual transformation, encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the leadership function of the church. Fill the male leadership role by empowering men through spiritual healing and transformation to lead according to biblical principles. African American men are in the minority at the Tabernacle Baptist Church and require a messenger to address spiritual needs, repentance of sin, and active engagement in the church's work. Transformational leadership is accomplished through vision and intentional actions, effort, and direction. These leaders are purpose-driven and take on the challenges facing their community and its people. Similar to the calling of Isaiah to provide an exercise of transformational leadership, God

²¹ Caroline Jones and Linda Pound, *Leadership and Management in the Early Years* (Buckingham, UK: McGraw-Hill Education, 2008), 63.

²² David Austin, *Human Services Management: Organizational Leadership in Social Work Practice* (New York, NY: Columbia University Press, 2002), 77-78. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1032590>.

²³ Michael Williams, *Mastering Leadership* (London, UK: Thorogood Publishing, 2006), 26-27. ProQuest Ebook Central. <http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=308994>.

is still calling for men of valor. Transformational leadership is innovative and often carries a spiritual message that is not popular, not well received, and not conducive to cultural norms during Israel rebelled against God's commandments for worship and loyalty. Isaiah demonstrates leadership by proclaiming the transformation's message, God is not pleased with the behavior of the Nation of Israel, and there are severe consequences ahead for willful disobedience.

We need to begin with the healing of trauma in dark-skinned bodies, light-skinned bodies, our neighborhoods and communities, and the law enforcement profession. "Social and political actions are essential, but they need to be part of a larger strategy of healing, justice, and creating room for growth in traumatized flesh-and-blood bodies."²⁴

What one perceives as a threat is based primarily on that person's emotional state and less on the actual actions of the other person who is perceived as the oppressor. How does this happen? According to Dr. Rick Hanson, a psychologist at the Greater Good Science Center at the University of California, Berkeley, "The alarm bell of your brain —the amygdala uses about two-thirds of its neurons to look for the bad news: it's primed to go negative. Thus, in other words, people tend to relate to others, particularly to those who are different, with distrust and pessimism, believing others will take advantage of them. The feeling of impending threats can be based on unbiased social, historical data. For example, some older African Americans who report being afraid of European Americans experience these feelings based on African enslavement in the United States from 1619 to 1865.²⁵

²⁴ Resmaa Menakem, *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending Our Hearts and Bodies* (Las Vegas, NV: Central Recovery Press, 2017), ix.
<http://search.ebscohost.com.dtl.idm.oclc.org/login.aspx?direct=true&db=nlebk&AN=1700394&site=ehost-live&scope=site>.

²⁵ Danielle J. Buhuro, ed. *Spiritual Care in an Age of #BlackLivesMatter: Examining the Spiritual and Prophetic Needs of African Americans in a Violent America*. (Eugene, OR: Wipf and Stock Publishers, 2019), 28. ProQuest Ebook Central.

Historical Foundation Integration

The context has a rich history beginning in 1926. At its zenith, the congregation numbered over 2000 members in the 1960s. During the civil rights movement, Tabernacle Baptist Church led the community in many first such as the first African American church in Columbus, Ohio, to broadcast on the WVKO radio station. Down through the years, Tabernacle, like many other churches, began experiencing a decline in membership, particularly among African American men. This decline continues to exist, thus prompting this project. The project targets African American men of this context.

The project design encourages men through a series of lectures, information sharing, and workshops that bolster self-esteem through mentorship. The project would make the men aware of the African American church's external factors. The African American church has unintentionally contributed to the trauma of the African American male's negative social conditioning. It is not by accident that the African American man and the twenty-first century church, in general, have parted company.

The initial research centered on three men from the past who shaped this project: Richard Allen, Absalom Jones, and James Poindexter. However, from the in-depth studying of these men, the discovery was that the issue was not African American Christian men, but the leadership and systemic injustice leveled against all African American men. Where are the African American male leaders of the church? No transformative action or process has taken place to restore the African American man to the elevated position ordained by God for leadership in the African American church. The church movement began with men's call to face the period's challenges, dangers, and criticism. There is a need for male messengers to address the spiritual problems of sin.

The messenger's inspired calling is to remind the people of God that they have neglected God's instructions to remain faithful in adhering to the covenant agreement.

Cultural trauma articulates a membership group as it identifies an event or an experience, a primal scene, that solidifies individual and collective identity. This event, now identified with the formation of the group, must be recollected by later generations who have had no experience of the "original" event yet continue to be identified by it and to identify themselves through it.²⁶

Interdisciplinary Foundation Integration

Through guided leadership development, the men of the context can experience spiritual transformation, gain knowledge, and recognize their value and self-worth through healing and reconciliation. Qualitative research aims to learn about the problem or past issues to anticipate and address the study to obtain information. The hypothesis is that African American men will be more comfortable filling the roles and accepting responsibility associated with church functions with increased management and leadership skills.

By sharing fundamental management theories, concepts, practices, and applications, the men of this context will gain self-confidence and self-reliance. African American men in the context will be asked to participate in management leadership exercises. The context will expose conditions that acknowledge bias, disrupting predetermined ideas.

The following five functions of management apply to the context and hypothesis of this research. Planning is formulating activities efficiently with and through other

²⁶ Péter Gaál-Szabó, "Cultural Trauma and Traumatizing Culture in Elijah Muhammad's "Message to the Blackman in America"." *Hungarian Journal of English and American Studies* (HJEAS) 20, no. 1 (2014): 119-30. <http://www.jstor.org/stable/44733596>.

people. The focus of this project study is the ability to persuade and draw African American male context participants into sustained action. The method of organizing addresses the systematic process of setting and achieving goals. The paramount goal is recruitment. Targeting the men of the context for recruitment establishes a centralized synergy that promotes partnership. The initial goal is to inform the men of the context of their place in the church. The management function of training will ensure the men of the context are equipped to fill staffing positions. Once the men are trained, they will be in place to efficiently implement directing, controlling, and utilizing human resources. Significant energy is given towards leading context personnel. The project provides leadership and management training elements to satisfy financial and material resources administration. Applying a balanced strategy that implements each function of management requires patients. Controlling considers the availability, skills, motivation, and availability of the men of the context.

Summary

The context is starving for effective management and leadership. In Exodus 18:16-18, Jethro reminds Moses of the importance of effective control and supervision of God's people. The men of this context are professionals with knowledge and skill that will genuinely benefit the church and the community. The absence of males working and leading in the multiple ministries of the church is concerning. There is also an excellent opportunity for male leadership in our district and state laymen auxiliaries. The local youth detention facility needs male mentors. The hub of male leadership needs transformation that actively inspires men to engage in church and community.

The business and management leadership models are relevant and support the theme and hypothesis. Informed leaders focus on long-term results, exercise vision, and create an opportunity for the next generation of African American males. Exploring this discipline and theory will add to the understanding or further complete this project. It will examine interdisciplinary fields that directly and indirectly influence the context theme. To address leadership skills and practices; strategic thinking and acting; ethical practice and civic-mindedness; learning agility; influence; self-awareness; self-development; team development; innovation; characteristics and qualities of an effective leader.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The project addressed improving male participation and leadership in ministry at Tabernacle Baptist Church of Columbus, Ohio. The theme uses the biblical principles of spiritual transformation to encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to participate in church leadership through mentorship that fosters healing and reconciliation. The project explored the hypothesis that if male participants listened to my lectures and participated in my small group study, these men would have a deeper understanding of Christ's calling and show signs of wanting to become more involved with church leadership. There is also the expectation that the project would provide insight into the positive effects of male mentoring. The expected outcomes are a new perspective about personal faith practices, personal commitment, and individual self-worth that would lead the next generation of men into a healthy and vibrant leadership ministry.

Interviews, questionnaires, post and pre-surveys, and lectures were used to facilitate understanding and gather data to address the project's theme. Feedback sessions were woven into the research study project to extract, compare, triangulate, evaluate, and record critical research data. The feedback sessions involved discussion with the study

group that dialogued concerns of self-esteem, worthiness, and the importance of leadership skills. This research study stage yielded unexpected information, which suggested a significant need for male mentoring.

Biblical Research

Biblical research with a periscope of Isaiah 6:1-13 was used to appraise the project. The text provides the biblical principles of spiritual transformation to encourage the men to understand that God has a calling on their lives. We explored the vast riches of scripture with a biblical argument where God calls men to action.

Isaiah is a man called by God and given the responsibility to challenge the people of God with a message. That message is that God still loves them and calls them back into a spiritual regeneration. In other words, God wants to restore them to their previous state and the relationship between God and man. James Dunn provides commentary supporting God's use of men to reach others for God's cause and his divine will in the New Interpreter's Bible. Conventional wisdom claims that the struggle between good and evil is a battle that must take place. Isaiah also acknowledges that he cannot perform the task of proclaiming the message for repentance without the transformational intervention of God. Isaiah's theme runs parallel to my thesis. God's transformative power working through mortal men, empowered by the Holy Spirit, will indeed impact this generation and generations to come. The historical background also supports the specialized calling placed upon men to reach other men with the truth of God's word.

Isaiah demonstrates that one can advance a cause that will change an entire community, even in less-than-ideal circumstances. The context is located in an urban

community. The community faces challenges with low income, high crime, limited resources, and a declining male population in the church. Mentoring is one way of sharing my passion and dedication to the men of the Tabernacle Baptist Church. The historical perspective of Isaiah mirrors that of today. During Isaiah's time, the nation was in distress. The Tabernacle community is also suffering. There is a medical pandemic and a spiritual drought. There is an air of discontentment and social unrest. There is a decrease in church leadership's precepts, concepts, and general order. Men are searching for answers beyond sports, entertainment, and idol conversation. The information provided will address the core spiritual needs of men and bring a sense of camaraderie.

The project uses techniques that engage men while at the same time exposing them to the importance of Christian work and mission. The project patterns strategies of the National Baptist Convention Layman model on leadership principles and best practices. The project targets men specifically, with the purpose and intent to boost their morale and encourage them to share their talents, gifts, and spiritual awareness.

Methodology

This study used a qualitative research design which was to address the hypothesis. “Qualitative data tends to be open-ended without predetermined responses while quantitative data usually includes closed-ended responses such as found on questionnaires or psychological instructions.”¹

¹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Thousand Oaks, CA: SAGE Publications, 2018), 14.

This qualitative study used multiple forms of data: journals, observation, group forms, individual interviews, questionnaires, pre-survey, and post-survey. Data collected from the pre-survey, post-survey, questionnaire, and interview questions were used to triangulate the data. Tabernacle Baptist Church, Columbus, Ohio, is the setting and context for the research study. Although the issues experienced in this context are universal, Tabernacle Baptist Church is the research location. The primary target participants are from this context. The sample size of the participant group is eight to twelve men. Fifteen men from the context were selected and sent invitation letters to participate in the research study. Only four of the original fifteen men agreed to participate in the study in the context. To achieve the research study participant target of eight to twelve men, I extended the invitation letters to five men outside the context with a similar culture, ethnicity, and context traditions. All five men agreed to participate in the research study. Of these five men, two reside in the context area, and three live outside the context area.

Zoom technology was used to conduct this study due to the COVID-19 pandemic in Franklin County. The total research study participant pool is nine men. As part of the qualitative research method, data was collected, discussions were conducted, and weekly study sessions were accomplished. With the assistance of the professional associates, information was presented, data was collected, and the results were evaluated. Multiple data collection methods were implemented, such as virtual zoom meetings, mail-in surveys, video presentations, discussions, lectures, and bible studies. In concert with the qualitative research method, the sessions were voluntary, thus providing the participants an opportunity for authentic input with an open exchange of ideas. The different data

sources were sufficient to give a thorough project analysis, including an inductive and deductive data analysis.

Induction is a method of thinking involving an element of probability. The participants were asked their opinions about male leadership in the church and if they observed any issues, concerns, or problems? Each participant, without exception, expressed a generalized conclusion that men are absent in leadership in the context.

An unexpected discovery surfaced during the initial stages of the project. The participants showed interest in men's welfare and mental health. At the same time, there was a different focus on men's spirituality. It was also unintentional but noted that the men were concerned about the total man, not just one aspect of his development or purpose in the church. The participants discussed the need for men's fellowship and men-focused church activities. Further discussion revealed that almost all the activities, currently in the context, centered on children and women.

By choice, some men actively choose not to engage in church leadership. Many assume that something is going wrong in the context, such as poor leadership, lack of community involvement, division, and internal corruption. Therefore, men do not engage because of internal strife. Also, the church mission and cultural values do not align with many men in the community. The research study is not merely about men participating in church leadership but about wanting to make the work and mission of the church a vibrant part of their lives.

The question raised during the session centered on what is missing that draws men to the church? Our cultural experiences in the African American church and what it is to be an African American man have shifted. Men no longer feel the need for

association with the church to justify value, acceptance, and honor. During our lecture phase, participants expressed a feeling of isolation. The men experience isolation from the church because of fear. In our context, fewer and fewer men are present. Based on the research, men like to be around other men. However, men have different mindsets regarding leadership and authority. Therefore, the question is not what the church is doing wrong, but how has the church adjusted to meet men's everyday needs. The question now becomes why did the leadership in the church fail to address the trauma and crisis impacting its male members? One possible answer is the concept that men bear their burdens alone. Part of the African American male experience is to push through pain and disappointment. Seldom do the African American men in the community seek counseling or assistance when dealing with stress, trauma, and crisis. The church followed this African American cultural norm. The result is that now, two generations later, the men are disappearing into this norm of going it alone. The good news is that awareness, church adjustment, and adapted strategies can promote men's health. Through these efforts, the church can draw men who are willing to attract other men into leadership roles within the confines of the church.

Qualitative research is the chosen method of exploration into our discovery process. Keep in mind that this study's takeaway value is to identify and address the transformational potentials of positive male mentoring in a context of decline, trauma, and crisis. The qualitative research methodology addressed several concerns. Men do not attend places of worship because they feel threatened by a lack of biblical knowledge. Men need to encourage men and promote biblical knowledge and spiritual truth from a

male perspective. Through auxiliary such as the layman, men can form bonds and create relationships that foster spiritual growth and development.

Author's Role and Attributes

Leaders understand the importance of setting examples. Mentoring and role modeling are vital examples for men within our context. The servant leader, the pastor, must be consistent, reliable, and focused. The context is in numerical decline and lacking continuous spiritual growth. There is a strong need to be trustworthy and committed to the church's cause, mission, and purpose to attract men. Since 2001 the context has been my home church.

It has been my conclusive observation that many individuals have developed strong and lasting relationships within and outside the context. The leader, who is the catalyst within the context, must model characteristics for the participants. He must foster excitement and positive expectations within himself and the participants. He must promote qualities of awareness, connection, and influence. For example, the leader must actively pursue self-development personal growth, and impact the participants.

During the project, guest lectures provided detailed instruction. The Eastern Union Missionary Baptist Association, District Laymen President, shared information concerning involvement, training, and mentorship opportunities in the Eastern Union Missionary Baptist Laymen Auxiliary. The State of Ohio Laymen President discussed the roles, activities, and opportunities to associate with other men on a state and national level. The National Baptist Convention USA, Inc. establishes a connection and fellowship with men, services, and ministry.

Leadership is one of the pillars of discussion and lectures during the project phase. Participants viewed videos on leadership and management styles and leadership theories versus Management Styles. Participants listened to *Leadership Lecture Leadership Theories versus Management Styles*. Participants watched an eight-minute video comparing the differences between leadership theories and management styles. The class members discussed the pros and cons of leadership styles. These discussions included Autocratic, Democratic, and Laissez-Faire management styles.² The participants also examined the *Management Lecture Leadership & Management 101—Defining and Applying the Principles*. The Archdiocese of Atlanta, Office of Formation and Discipleship, presented a thirty-two-minute YouTube video lecture. The study provides detailed information on management roles, and this lecture informed the context participants on what a manager does.³

One segment of the course encouraged the participants to develop a continuity folder. The folder contains vital documents and instructions which provide quick access to information. One of the issues addressed to the participants was conducting a church meeting using parliamentary procedures. Within the continuity folder, the participant will maintain a copy of the eight-step “Roberts Rules of Order” handout to use as a guide.

As the teacher and facilitator, I guided the group discussions, provided resource materials, facilitated the lecture, produced and distributed training material, and targeted

² Regina Leigh, Leadership Theories vs Management Styles, *Defining the Differences*, <https://www.youtube.com/watch?v=CS2EsTlfWPU>

³ Bill Clark, Leadership & Management 101—*Defining and Applying the Principles*. Office of Formation and Discipleship Archdiocese of Atlanta, https://www.youtube.com/watch?v=y_K_Ej-knDE

guided discussions for this Doctor of Ministry project's express purpose. The National Baptist Convention USA, layman auxiliary served as one of the working models for engaging men in the church's work. The National layman currently implements a practical working model for men's engagement in outreach and ministry on a national level. The goal is to incorporate this model into the context with its proven results. The objective is to build confidence and encourage men of the context to be actively engaged in leadership functions within the church.

The Doctor of Ministry project targeted participants are the men of the Tabernacle Baptist Church, known as the context. The invitation is extended to the Eastern Union Missionary Baptist Association men and laymen for their feedback and participation. These men currently have experience working with other men, and they provide a reliable reference source and experience from a leadership perspective.

The students consist of eight to twelve men of various ages, backgrounds, talents, and abilities. The context members contribute their ideas, thoughts, and experience by participating in this project. Their inside input provided additional insight into the proposed hypothesis, and the Professional Associates provided an objective summation of the research conducted. His inputs and knowledge in expert areas aided my exploration and unfolded a deeper understanding and critical analysis of the thesis/hypothesis/theme.

Implementation

The project proposal seeks to apply the biblical principles of spiritual transformation. The men of Tabernacle Baptist Church, Columbus, Ohio, are encouraged to participate in church leadership through mentorship that fosters healing and

reconciliation. Nine men were invited to participate in a six-week guided study. The goal is to test the following hypothesis. If male participants listen to my lectures and participate in my small group study, then these men will have a deeper understanding of Christ's calling and show signs of wanting to become more involved with church leadership. The research study addresses the decline in male leadership due to trauma and crisis.

The project research study lasted six weeks. The study began on July 1, 2021 and ended on August 5, 2021. The participants totaled nine men. Invitations to participate in the research study were sent to fifteen men of the context. Initially, only four men responded to the invitation letter, stating their willingness to participate. Personal contact was made with the other eleven invitees. I was overly cautious to ensure the invitees did not feel pressured or coerced into participating in the research study. Although each of the eleven men expressed a desire to support the research study, each declined to participate.

The participation target goal is eight to twelve men. When unable to recruit enough men from my context, I reached out to an extended circle of men closely affiliated with the context. These five men accepted the invitation. Although the men of the context were excited about the idea and purpose of the research study, very few were able to set aside time to participate. At this early stage of the research project, planning and committing to two hours a week for six weeks appeared challenging for many men. The pressure on men to do whatever is necessary to provide a livelihood for their families can, at times, be overwhelming. This project aimed to help men explore the possibilities of self-care, male mentoring, and spiritual reconciliation.

The problem

There is a decline in male leadership in the context due to trauma and crisis.

The Scriptural pericope selected to support this argument is Isaiah 6:1-13.

Six lessons were developed to engage the participants in the research study. These titles were used for the research study: Research study introduction and objectives, Worthiness in Old Testament and New Testament Introduction, Leadership Theories and Management Styles, Principles of Management and Leadership, Administrative and Parliamentary Procedures, and After-Action Report and Summary Analyses.

Lesson One: Research Study Introduction and Objectives

The first lesson's learning strategy is to introduce and present the lesson plan with a welcome and a session overview. The use of lectures, discussions, videos, and volunteer journals during the research study was explained. In class homework, the mentorship model discusses the National Baptist Laymen model and the development of a continuity folder. An audio journal to record the lectures was used.

Discovery

The relationship between a strong religious feeling or belief and confidence in one's worth or abilities and self-respect is lacking in the context. The research reveals both the extensiveness of frustration, a reduction commitment to the church's work, and the effects of polarized religious expectations. The trauma of criticism, social injustice, and low self-worth follow the African American man from the secular world into the religious world. No transformative action or process has taken place to restore the

African American man to the elevated position ordained by God for leadership in the African American church. The result is personal frustration that varies with different levels of intensity.

Application to theme

Currently, there is no strategy to provide healing or address the hurts and sorrows generations of psychological abuse that African American males have endured. The initial session introduced the problem statement, established the research guidelines, and identified the objectives. Spiritual transformation changes the perceptions of the African American male's church fellowship expectations. It encouraged the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in its leadership function. The Week one lecture and discussion allowed the research participants to express their views openly. The consensus of the participants was unanimous. There is a problem. The problem is present, growing, and requiring a solution. The participants, without exception, believe there is a need for male leadership, spiritual healing, and transformation according to biblical principles.

Observation

The voice of the African American church has power and authority in the African American community. The African American church served as a community order source. The preacher served as the focal point of management and community order in the African American church in the late 1800s. Institutionalized discrimination is the unwarranted and discriminatory mistreatment of people or groups by society and its

institutions through the unequal selection of bias, intentional or unintentional. Social injustice trauma leaves a scar that reminds the African American man of his perceived weaknesses, flaws, and handicaps.

Analysis

The mental health of African American males has not received adequate attention. This lack of sufficient attention has resulted from external factors that impact the African American male across multiple levels of society. What is lacking in current literature about African Americans and mental health is an accurate analysis of the authentic experiences of African Americans.

Lesson 2: Worthiness in Old Testament and New Testament Introduction

The Scripture is the source of authority and application during the week two discussion. The Bible text is Isaiah 6:1-13. The lesson highlights the following four points:

1. Isaiah's vision (6:1-4): What he sees; The Lord seated upon his heavenly throne in glory. He hears (6:2-4): The mighty seraphim (angelic beings) praising God for his holiness.
2. Isaiah's vexation (6:5): This incredible sight causes Isaiah to cry out, acknowledging his sin and that of his people.
3. Isaiah's visitation (6:6-7): One of the angelic seraphim touches Isaiah's tongue with a burning coal from heaven's alter, purifying the prophet.
4. Isaiah hears God's voice (6:8-13): God wants to know whom he should send as his messenger to this people. Isaiah heeds God's voice. Isaiah volunteers.⁴

⁴ Book of Isaiah, Outline from the Outline Bible by Harold L Willmington

Discovery

The participants were very engaged in the week two discussion. Many provided insightful comments. Worthiness and self-esteem were the pillars of the discussion. The African American male does not understand his total value as a citizen of these United States. This lack of understanding contributes to the decline of African American males in church. To fully appreciate the African American psyche, one must consider the culture, values, and beliefs that the Americans consider central concerning family, religion, social structure, and order. The images that are so disruptive center on the cruelty and inhumane acts against people of color by their oppressors from past generations to present generations. The abuse continues with no end in sight.

Push back

The questions presented to the participants challenged their application of Isaiah's calling to serve as a spokesman and representative for God. Does our assessment of our abilities hinder God from using us? Is there a practical need for men to reach other men with a warning concerning God's truth about sin? During the lecture, the men expressed the importance of trusting God's decision and selection process. Every man in the study group acknowledged flaws at critical points in their life. Each has personal issues and social challenges that would disqualify them from working in the service of the Lord. Still, each one is currently operating at some level of church work.

Application

Although all the men in the research study acknowledged their imperfections, each related to their spiritual relationship as a foundational source of transformation. Just as God called Isaiah to carry a message, God also equipped Isaiah with the cleansing. The discussion leads deeper into the spiritual nature of this research. The mentoring process can only occur once the men encounter a spiritual transformation. The project objective is not merely to assemble, gather, collect, and rally men in the church for the sake of fellowship. The object is to promote positive male mentoring that encourages a spiritual transformation. The spiritual transformation will lead to healing and reconciliation with God and man. This will create a cycle of healing, growth, and leadership among men for the cause of Jesus Christ.

Observation

The men embraced the lecture, discussion, video, and study elements—the debate centered on the conditions that caused men to depart from the church. The participants voiced concern on several symptoms that point to a sickness that attaches itself to men in the church. The participants noted that many men do not attend structured bible study, Sunday church school, or prayer service. Many men lack spiritual knowledge, spiritual expectations, and spiritual maturity. The observation of the participants reached a negative level of hope that correlates directly to male absenteeism. Once again, the men are called on to accept a role of responsibility with little or no guidance, training, or preparation. The assumption that there is no hope of personal growth and spiritual development associated with involvement in church activities was paramount. Men do

not desire to put themselves in positions of a disadvantage because of insufficient bible knowledge, limited awareness of church protocol, and biblical illiteracy. These questions come to mind: "Is it possible that the African American church has unintentionally contributed to the trauma of negative social conditioning of the African American male? During the growth and development of the church, did we also ignore the trauma and pressure to hold the African American male to a higher standard of excellence without providing the proper support, training, leadership, and mentoring? Did we simply assume that he is a man who will either figure it out or fail in the process? The men of the church have a responsibility to minister to the needs of men. The needs of men simply are not addressed in a healthy manner by the church. Once a year, the church celebrates the men's health and wellness march, a men's day program, and Father's Day. For one year, only three events centered on men. There are no men fellowship, outings, small study groups, men-centered activities, or workshops to promote men's wellness. Although this damage may have been unintentional, the negative results are still the same. Addressing the conditions listed will break the cycle of trauma provide insight for correction, healing, and reconciliation.

Analysis

African Americans can trace mental abuse experiences to the trans-Atlantic slave trade. "The Atlantic slave trade took approximately 12.8 million people from the continent of Africa between 1450 and 1900. In place at the time was an international history rooted in European racism and self-proclaimed authority. It is estimated that over

four hundred and fifty thousand Africans were transported to the United States.”⁵ The images that disrupt one’s thoughts center on the cruelty and inhumane acts against people of color by their oppressors.

Because of negative thoughts and actions by the African American male and his feelings that society does not care about his issues, his lack of engagement became the basis for this research. The African American male's damaged ego and poor self-esteem are present realities. The loss of both self-esteem and ego has been and still is a holdback for African American men.

Lesson 3: Leadership Theories and Management Styles

The Scripture and Bible text for the Week Three session is Revelation 3:20. The keynote preacher is Reverend Dr. Gardner Calvin Taylor, senior Pastor of the Concord Baptist Church of Christ in Bedford-Stuyvesant in Brooklyn, New York. The lesson highlights the need for individual accountability in civic and religious duty during this eight-minute video. The lecture presents three perspectives to empowering men through spiritual healing and transformation.

1. It is within our control and power to say yes to God.
2. God uses flawed individuals in his service. God accepts me, welcomes me, is glad to be in company with me.
3. God will accept what you have to offer when you invite God into your life. The idea that God has selected you is transformational. The guest you invited into your life

⁵ Paul E. Lovejoy, “The Volume of the Atlantic Slave Trade: A Synthesis.” *The Journal of African History* 23, no. 4 (1982): 473–501. <http://www.jstor.org/stable/182037>.

now becomes the host. There is a hope of a future that brings renewed privilege, joy, and peace.

Jesus is seeking entry into the lives of individuals. It is challenging to think of Jesus standing outside and knocking. The Laodicean church had shut the door; they were smug in their prosperity, and Jesus was left standing on the outside. “The Laodiceans were guilty of self-reliance, self-righteousness, and spiritual indifference. Even worse, the church was unaware of their need for reconciliation and healing.”⁶

Discovery

The power and impact of men reaching other men are still relevant. In the time of cell phones, microwaves, and advanced technology, men still need to fellowship, exchange ideas, share wisdom, and develop their faith in God. The quote from Dr. Gardner C. Taylor speaks to the current condition of African American males concerning the church:

One of the great contributions of the black church was giving our people a sense of significance and importance at a time when society, by design, did almost everything it could to strip us of our humanity. But come Sunday morning, we could put on our dress clothes and become deacons, deaconesses, and ushers, and hear the preacher say, ‘You are a child of God’ — at a time when white society, by statute, custom, and conversation, just called us ‘The Negro’ How could we have survived without a sense of God and the church telling us that we do matter? he continued. “Where would we have been if there had been nowhere we could be told that we matter?”⁷

⁶ What did Jesus mean when He said, “I stand at the door and <https://www.gotquestions.org/I-stand-at-the-door-and-knock.html>

⁷ Gardner C. Taylor, “New York Times News Articles, <https://www.nytimes.com/2015/04/07/us/rev-gardner-c-taylor-powerful-voice-for-civil-rights-dies-at-96.html>.

Push back

To the church at Laodicea, Jesus lifted this observation: “I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.”⁸

The research study draws a parallel on the condition of spiritually lukewarm men, indifferent and ignorant of how dangerous the lukewarm condition truly is. The call to “knock at the door” of men’s hearts and invite them to embrace leadership development, spiritual transformation, healing, and reconciliation takes courage. The season has come full circle for men to hear from the church leaders. The clarion call proclaims that African American men matter.

Application

During this session, the project questionnaire was administered. The participants answered ten questions, and the following three questions addressed the primary discovery. Questions three, six, and seven sparked meaningful dialogue among the participants.

Question three: What is your number one issue with men’s management in the Church? Why? The participants responded to the question, and of the seven responses, no two participants cited the same response. Each participant identified a different issue as a top priority relating to men in church management. Participant identified leadership, time

⁸ What did Jesus mean when He said, “I stand at the door, <https://www.gotquestions.org/I-stand-at-the-door-and-knock.html>

management, training, availability, lack of knowledge, commitment, and poor people skills as issues of concern.

Question six: Can you conduct a Church meeting using parliamentary procedures such as Roberts Rules of Order? Under administrative and parliamentary procedures, details discussed in session five revealed that the men of the context could not conduct a church meeting using parliamentary procedures. The men were receptive to receiving the idea of training on various topics related to church managerial procedures. An exciting discovery is that none of the participants received systematic training on administrative functions through their context, however most received select training at local, district, state, and national conventions, conferences, and annual sessions.

Question seven: Are you currently in a church leadership position? If so, do you implement the resources of a “Continuity Folder? Detailed discussed in session five, under administrative and parliamentary procedures. All of the participants are in leadership positions, yet, none were aware of continuity folders, nor did they implement this strategy. Each participant expressed a level of dissatisfaction about in-house training. There was also a level of frustration, complacency, and dysfunction surrounding the level of individual preparedness of the auxiliary and ministry leaders.

Lesson 4: Principles of Management and Leadership

In lesson four, the principles of leadership were discussed. Leadership is the key to success in life and the Church. Without solid leaders, it is difficult to advance and maintain the Church. The context is in decline. We are now ensuring that the next generation has a tangible legacy through decisive leadership and vision that will affect

the Church twenty years in the future. Objective lesson examples from the training session are identified in the twelve leadership principles video. The leadership principles video illustrates the importance of training and management skills awareness.

Discovery

There is a need for innovative change in men's ministry methodology within the context. One possible way to implement creative change is through spiritual transformation. Spiritual transformation addresses the body, the mind, and the soul of the individual. These strategies with short and long-term objectives were proposed as measurement, growth, boundary markers, and achievement indicators. The first and essential step is to let men know that God loves them and cares about their physical and spiritual wellness. The church's role is sharing the Gospel and the message of salvation.

Men want honesty and open communication. Therefore, the work encourages the men of the context to embrace change. For effective change to happen, men must be willing to engage in the temporal and administrative positions of the church. Men need to be available and make a serious commitment to the church's work.

For corrective change to happen, the men of the context must accept the role of male leaders and encourage men through spiritual healing. Men are asked to be present for duty and answer the call God has placed on their lives. They are to fulfill their ministry assignment!

For corrective change to happen, the men of the context must promote male leadership in the church through male empowerment. They are to motivate, promote, and encourage those who are currently leading and will become leaders in the future. For

corrective change to happen, the men of the context must influence others by example, by precept, and by practice according to biblical principles. For corrective change to happen, the men of the context must establish an environment of trust and encourage self-worthiness cognizance.

Through the scriptural application of Isaiah, chapter six, verses eight through verse ten, encourage the men of Tabernacle Baptist Church, Columbus, Ohio, to engage in the work of the church. Men in the study must be willing to accept the role of male leadership, commitment to Christ, the church, and the community. The participants must promote and understand the Laymen's movement and anticipate the outcome of the health movement, life, and spiritual wellness for men. Guided leadership development allows a renewed commitment to themselves, the community, and other men.

Application

Skills and methods obtained while completing the Lesley College Master of Business Administration degree program were applied. The Master of Business Administration degree program equipped me with the mastery of business administration. Business administration knowledge, principles, and practices will positively benefit the ministry. The advanced management training benefits include but are not limited to acquiring and executing actions.

I shared a complete look at the importance of economics, social conditions, threats, and opportunities with the research participants. During this session, a strong emphasis rests on effective business administration, management, and strategic transformation techniques. The study in business administration emphasizes the

importance of human resource management, and the context provides an opportunity for growth and transformation. The application and impact of business leadership in the church are valuable skills to increase productivity.

Lesson 5: Administrative and Parliamentary Procedures

All nine men in the research study had limited knowledge of parliamentary procedures and the primary method of officiating meetings and maintaining order during business operations. The interesting discovery is that none of the nine men received formal instruction through the church context. Four of the nine men had operational knowledge through their secular employment. Three men picked up bits and pieces of parliamentary procedures through church meetings. Two individuals had a solid understanding of parliamentary procedures because they purchased the book and engaged in self-education and self-study. Sadly, many of the officers and auxiliary leaders in the context are not literate, knowledgeable, or capable of conducting a church meeting using the established *Robert's Rules of Order* protocol. We used their Continuity Folder to resolve this dilemma. Contained therein is a guide for conducting a meeting using *Robert's Rules of Order* handout. Men in leadership roles need the necessary tools to accomplish the task. Providing resources in the continuity folder will aid in equipping, training, encouraging, and mentoring men.

Discovery

Once the discussion topic on parliamentary procedures and Roberts Rules of Order was presented, there was a genuine sense of excitement. The lesson lecture, handout, and step-by-step explanation served as confidence builders. Many men were exposed to erroneous, inconsistent, and wrong processes in administering parliamentary procedures. The idea of this small group of men coming together to teach and learn from each other supports the hypothesis.

Sharing the information on parliamentary procedures and *Roberts Rules of Order* met the objectives of this session. The participants listened to my lecture, and they embraced, absorbed, and retained the information. The participants participated in my small group study as we explained the steps and the order of operation. The study provided a deeper understanding of Christ's calling. During the lesson, it was noted that many church business meetings in the context become disruptive. The disruptions come from a lack of structure and order during the church's business meeting. These men are now equipped to provide leadership and knowledge to educate others during executive sessions. There is no fear of sharing their leadership and willingness to become more involved with church leadership when men are armed with understanding.

Lesson 6: After Action Report and Summary Analyses

The presentation of the research study was successful. The research confirms the problem statement, the hypothesis, and the theme. The focus was on overcoming obstacles and seizing opportunities to stimulate, motivate and encourage men to succeed. Collectively, we shared our skills, talents, background experiences, and life lessons to uplift one

another. The readiness to meet weekly for fellowship, instruction, and learning was purposeful. Reconciliation and healing also took place. Men could voice their frustrations during the discussions while receiving healthy coping strategies. We were blessed to have a certified mental health counselor as part of the research study group. One of the participants has a twenty-five-year background in prison and the criminal justice system and shared vital traits and behaviors with the group. The knowledge and information provided insight into the hurt, disappointment, and long-term mental scars that some men carry throughout their lives. Through the mentoring and sharing of information, we could better empathize with some men's struggles. So many of our African American males, young and old, have been a part of the criminal justice system. The opportunity to impact lives positively is available. The project presents the following new and innovative discoveries of this research.

A new generation will face new challenges. The new challenge relates to the changing cultural values and the application of technology in the church worship experience. The alarming discovery is that these challenges continue to cycle. The method of reaching men with technology is new. With limited disruptions, technology allows for greater reach with the message of men's wellness. There is a new revelation about the approach to overcoming isolation. We can reach men during COVID-19 through live streams, conference calls, and teleconference. Technology affords members of the context accessibility to real-time intervention that promotes awareness of men's health issues related to trauma, stress, and crisis.

Application

Leaders with human organizational skills exercise influence, not the power of their position. They can resolve conflicts comfortably, embrace change, and implement decisive and directive actions. When necessary, the interdisciplinary foundation of management supports and impacts this project. It involves managing human resources in an organization, creating a harmonious working relationship among its participants, and bringing about their utmost individual development.

Black theology examines the challenge involving institutional division among the black and white Christian views, the African American church, and cultural norms. The alienation created by the racial divide promotes biracial and separate worship settings. Black theology tracks the roots of African American church worship to experiences in biracial churches

The implementation of computers was used to reach targeted church populations. Virtual church and virtual church participation are now a part of our culture. The way we interpret or define worship service is rapidly changing. One of the fundamental models used in systems analysis and design is the system development lifecycle. The cycle has seven phases—planning, analysis design, development, testing, integration, and maintenance. With slight modification, this model can be used to address the need. Men are mentoring men and reaching out to men. Men are encouraging other men. Men are holding men accountable. Men are also working to form a bond of unity that will nurture, motivate, and promote men's health.

Observation

No one is currently using a continuity folder! The continuity folder is simply a collection of documents used by the ministry leader to enhance the effective management of the ministry. Within the folder is a list of ministry officers, a directory of ministry members, a ministry calendar, and *Robert's Rules of Order* guide. The folder also contains ministry meeting minutes, ministry programs, ministry projects, historical documents, and information on events in the life of the ministry that take place on a reoccurring basis.

Summary of Learning

The pre-survey is ten questions in length. Here, I have shared the finding of two questions that impact and provide qualitative data analysis. This information supports the potential for additional development and growth within the concepts of this context.

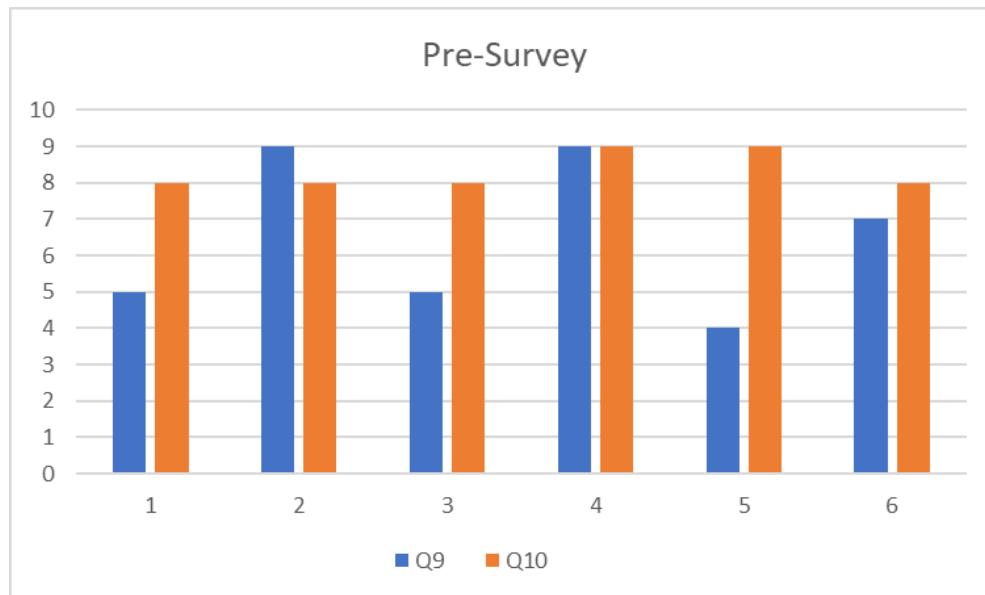


Figure 1. Pre-Survey Questions Nine and Ten Comparison

Questions nine and ten

9. Ranging from one to ten, one being lowest and ten being the highest, how would you rate men's participation in leadership in this context?

10. Ranging from one to ten, one being lowest and ten being the highest, how would you rate your involvement in the context? On question 9, six of the nine participants completed the pre-survey. There is a 65% average in men actively engaged in the context as leaders. This is a baseline view to assess the starting point of men and their perception of their peers in leadership roles at the beginning of the research study. The low assessment is four, and the high is nine with a margin gap of four.

In Question ten, the participants rate their participation in the context. The average is 83%. This rating is impressive and establishes a benchmark. Collectively there is an 18% difference in the participants' perceptions of the men in the context of leadership and theirs. This information indicates that there is room to improve, and there is a gap or an opportunity to exercise practices and strategies to reach men of the context. The unexpected discovery provides additional insight to the research study question 4. "What is your number one issue with male leadership in the Church? Why?" No two participants responded with the same answer. The responses were:

1. Discovery – Without sound spiritual leadership, nations stray from God.
2. Vision – When a community is blind to God's view, God sends messengers.
3. Men – God uses men to reach other men for a reason, to restore hope.
4. Obstacles – When obstacles present themselves, leaders see opportunity.

Discovery

The summary of participant's learning is presented as follows:

1. The participants discovered they each have tremendous leadership to offer the church and the community. Although leadership development takes time and practice, it is achievable and achieved by adapting to practices, procedures, and rules that govern the management of church operations.
2. The participants discovered that spiritual transformation is a health part of personal development and growth. The New Testament Church is relevant and necessary for Spiritual transformation. Although the church may not operate as it did twenty years ago, men are still welcome.
3. The participants discovered that brokenness, trauma, and crisis impact the African American male on many levels and ways he is not aware. Therefore, many African American males do not recognize that they require healing and reconciliation. The agitation, frustration, and anger experienced by African American males result from being black in America.
4. The participants discovered that hope and help is available through the church and male mentoring programs. The Laymen ministry offers a male mentoring program with vision, insight, and awareness. The church Laymen ministry provides hope and a positive approach to reach out to African American men through leadership development.
5. The participants discovered that the recruitment of men into the church is the responsibility of men. It is men's responsibility to help men who are struggling with negative self-esteem, trauma, and crisis. The Laymen ministry actively recruit men and foster spiritual transformation and the New Testament church evangelism.

6. The participants discovered that this study project presents alternatives to the growing problems of violence, mental health, and African American males' absenteeism in the church. Leadership development was taught to counter the absenteeism of African American males in the church. Leadership development is the degree of care organizations exercise to maintain satisfactory operations and secure their stakeholders' confidence. One example of leadership development is the sharing of knowledge. Men can learn, model, and rehearse principles of leadership strategies. During the research study, participants shared their leadership successes and failures. The key element of encouragement was the ability to grow and learn from one's mistakes and one's victories.

7. The participants discovered that spiritual transformation is associated with transformative learning, and teachings that promote change. "Where educators challenge learners to critically question and assess the integrity of their deeply held assumptions about how they relate to the world around them, change takes place."⁹

8. The participants discovered that healing and reconciliation must be addressed. They embraced the concept of working through the pain, discomfort, and hurts of past and present trauma and crisis in their lives. The participants gained additional information on how to seek professional help in dealing with trauma and the importance of taking care of ones mental health.

9. The participants discovered that risk management is an essential part of life, and cannot be avoided. Risk management is a management strategy requires that a company evaluate the existing risks to reduce their effects on the business. When the

⁹ Jack Mezirow, and Edward W. Taylor, *Transformative Learning in Practice; Insights from Community, Workplace, and Higher Education* (Hoboken, NJ: John Wiley & Sons, Incorporated, 2009), xi.

participants agreed to participate in the six-week experiment, they took a risk. The fact that all purposeful endeavors men take have risks associated with them. So, why think that church work is any different? Yes, in the church's work, the stakes are much higher, but the principles of risk remain relatively the same. During our sessions, the men set aside the fears of self-doubt, failure, and negative expectation. Risk is always an element in the equation, and the task is to manage the risk.

Ways in which the Hypothesis is supported

These injustices of unfair mistreatment placed undue stress on African American men. The unnecessary stress affects their view of potential leadership roles. This stress also produces an unintended fear factor and a traumatized and often distorted view of success. Isaiah was called to take a positive message to a hostile people, although he knew that many would refuse to hear. This project intersects when men in the context reach other men with understanding, compassion, and fellowship engagement. Fellowship engagement is the intentional act of inviting, encouraging, and gathering men of the context and the community into a fold and fellowship ministry. Just as Isaiah carried a message to the people of Israel that God required obedience and repentance, this project study, too, is the intended purpose of this project. Through the development and establishment of men's groups and fellowship opportunities, the intent is to renew spiritual transformation among African American men. When the African American men acknowledge our shortcomings and fears, the men of this context will embrace change and accept increased responsibility and leadership roles. The prophet Isaiah focuses on the theme of salvation. Isaiah claims divine authority as he speaks of spiritual poverty

with the pronouncement that this is a time of urgency. This urgency is gravely in need today.

Ways in which the hypothesis is negated

Belief in God has never been an obstacle to navigate or circumvent negatively. The subjects know and believe in a supernatural creator's divine nature. Believing in God makes an absolute "perfect" sense. Deep within cognitive reasoning rests the realization that there is more to life than getting up, engaging in the day's activities, retiring in the evening, and starting the entire process again, the following day. Exposure to Christian values early in life was instrumental in my decision to make a profession of faith in Christ at the age of sixteen. My belief in the Christian faith inspired me to put forth my best effort. Christian servants understand the value of hard work giving their best. Trusting in the idea that all people are created equal is troublesome. People have different levels of comprehension, abilities, and skillsets. Learning becomes more comfortable for some individuals than others. Different value systems exercise different socio-economic environments. Some value systems experience cultivation, love, and nurturing, while others experience violence, heartache, and abuse. The atmosphere of my youth, the family structure, and parental influence were positive value systems.

There are good people in every community, family, and church. Nonetheless, those good people are not exempted from the trials, the troubles, and the tribulations that living life brings. Good people live with the confidence that God is just, righteous, and holy. Even when negative situations arise, they choose to reflect on God's righteousness for a resolve. There are consequences associated with our choices. So, with a mind made

up to live to please God, the path to salvation took its direction through the Missionary Baptist modality.

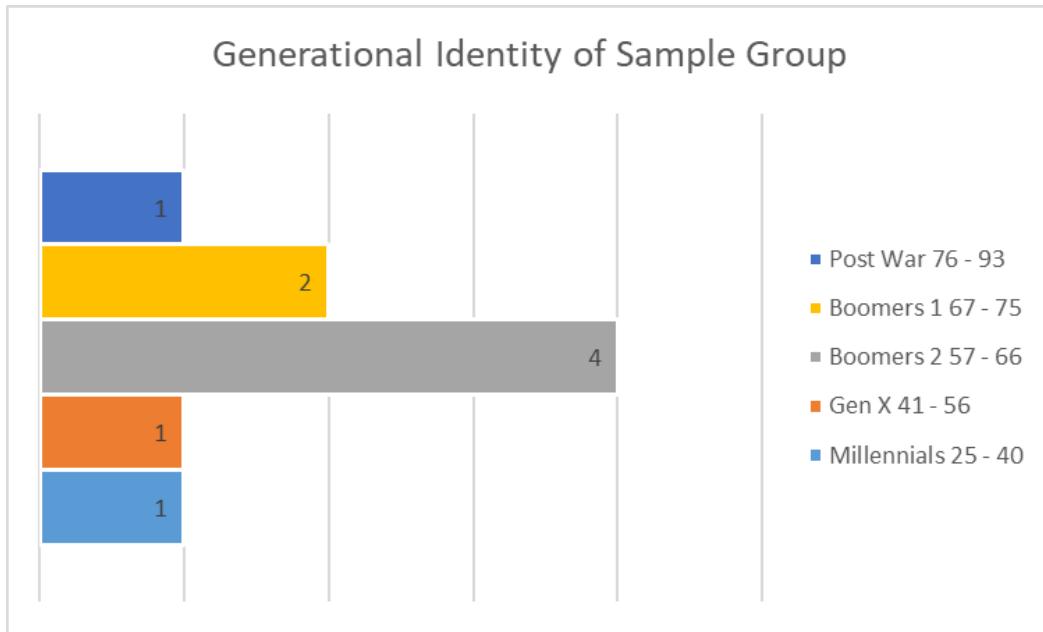


Figure 2. Generational Identity of Sample Group

In figure one, a graphical display represents the generational identity of the research study participants. Five generations are described in this study. Most of the participants are Boomers 2 and range in age from 57 to 66. The second-largest group of participants is Boomers 1, ranging in age from 67 to 75. One participant from each of the following generations: Post-war, age 76-93; Generation X, age 41-56; and Millennials, age 25-40.

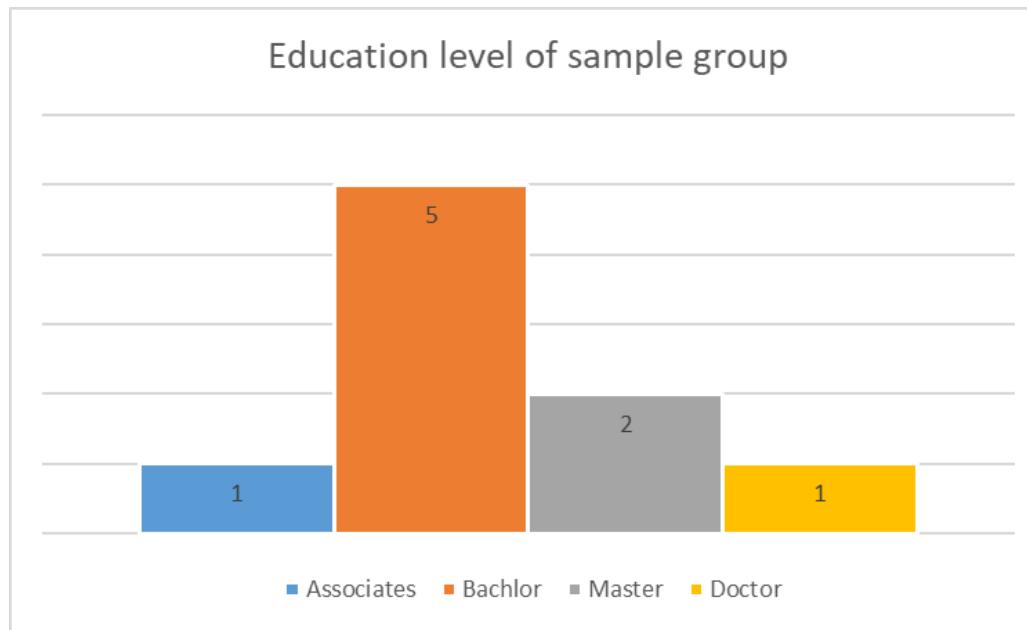


Figure 3. Education Level of Sample Group

In figure two, the nine participants in the research study were asked their highest level of education attained. According to the graph, five participants obtained bachelor's degrees, two participants obtained master's degrees, one participant had an associate's degree, and one participant had a Doctor of Ministry degree. Overall, this demographic reflects the larger congregation. The context is highly educated, composed of professionals with over fifty percent having completed some college education.

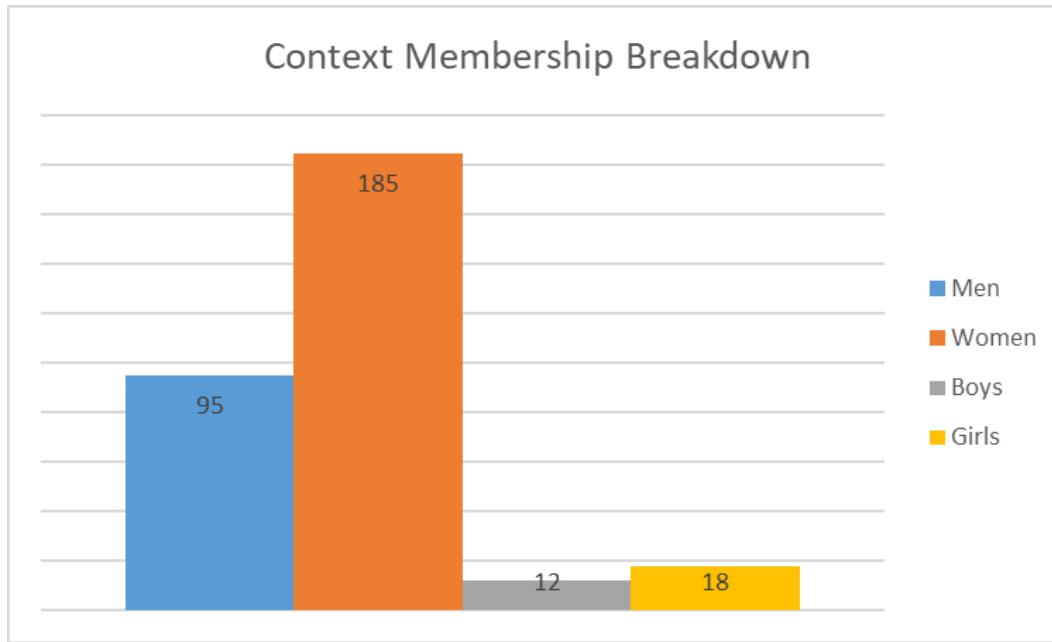


Figure 4. Context Membership Breakdown

In figure three, the chart provides a breakdown of the men, women, boys, and girls that populate the context. The vast majority of the context comprises 185 women, and the next largest segment is composed of 95 men. There are 18 girls and 12 boys. The girl and boy designation is set at age 14, and those over 14 are counted in the men and women group. The significance of this illustrates a nearly two-to-one ratio of females to males in the context. The problem statement contends that there is a decline in male membership in the context. The consideration for male mentoring and outreach is one possible method to address increased male participation in the context.

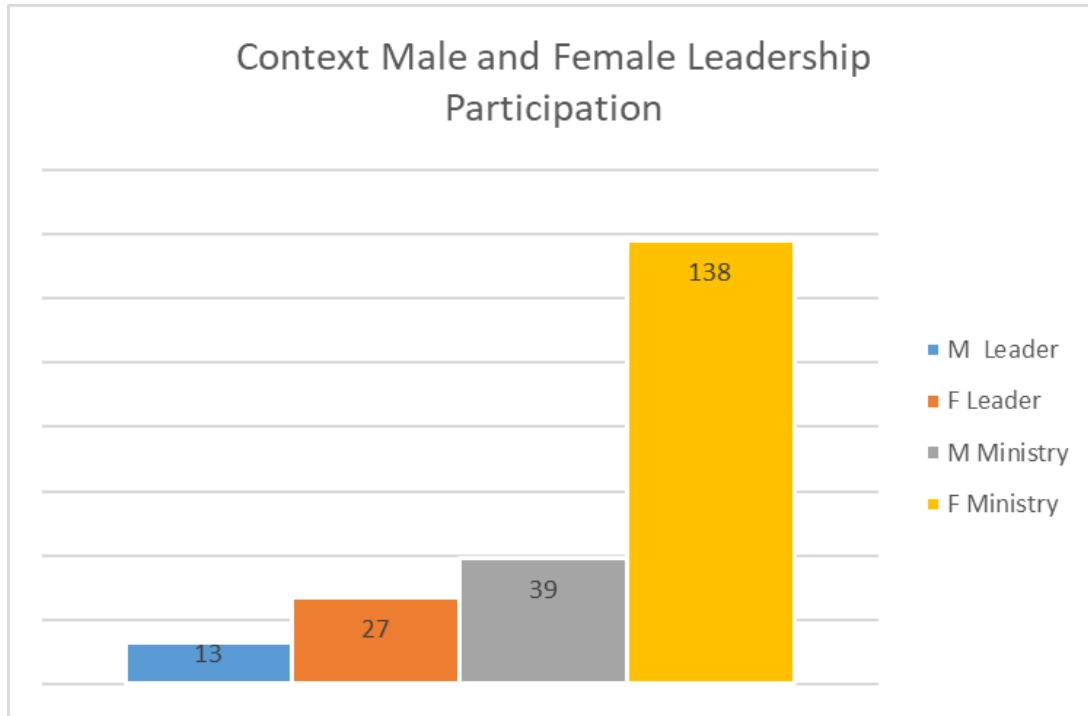


Figure 5. Context Male and Female Leadership Participation

In figure four, male and female leadership participation in the context is charted. The diagram identifies thirteen males that lead or co-lead ministries in the context. The diagram identifies twenty-seven females that lead or co-lead ministries in the context. Collectively, only thirty-nine males in the context are actively engaged in some form of ministry. Collectively, there are one hundred thirty-eight females involved in ministry. There is a root cause for the discrepancy in male participation in this context.

Conclusion

The hypothesis sets a clearly defined if/then scenario. During the project, however, an unexpected element was present. This document describes how ministry interests and skills relate to the context's needs at the Tabernacle Baptist Church of Columbus, Ohio.

Leadership management development life cycle

Acknowledge that there is a problem. Devise a strategy and plan of action. Implement the plan. Use existing resources. Analyze and research plans already in place and have a record of success. National Baptist Laymen Model. Be a risk-taker. Learn from both your successes and your failures. Trust in the process and be open to constructive criticism. Embrace the ideas, feedback, and suggestions of others. Keep reading and learning, exploring, and moving forward to resolve the problem.

We are engaged in the promotion and enlistment of men into the gospel church. These skills include commanding technology control through multimedia, social media, and audiovisual. The National Baptist Convention USA, laymen auxiliary model for engaging men in church work was used. The laymen currently have a working model for recruiting men nationally. Our goal is to incorporate this model into the context. The objective is to build confidence and to encourage men of the context to be actively engaged in leadership functions within the church.

It is imperative to know the language of African American men from within the church boundaries. African American men outside the church should be encouraged to participate in the life and culture of the church. Their action provides a basic

understanding of the importance of the church and the functionality of the church in African American men's lives. Developing relationships with the community men through Christian men's ministry creates opportunities for African American males. This marks the positive aspects of a dynamic church interaction. A business background will provide a framework that will promote decisions and judgments. These decisions and judgments recognize the importance of the church and its severe impact on the worth of individuals. African American men can have confidence in knowing that the church is a place to discover and express their abilities, talents, skills, and gifts.

It is essential to recognize and to avoid the critical mistake of leaving the people without leadership in a time of crisis and trauma. The crucial mistake of becoming absent and leaving people without supervision must be avoided. The new normal! The alternative of engagement and active intervention is violence.

Tracy describes leaders' critical steps to respond to a crisis or a setback in *Crunch Point*. These steps are to stay calm, refuse to worry, and not become angry. "Leaders maintain their clear and mental clarity because they can avoid becoming angry when they cannot change. Be confident in one's abilities."¹⁰

Apply theological methodology with an emphasis on the views through James Cone's lens of black theology, analysis of the human condition are continually changing culture, identifying potential causes for the absenteeism of men in the church. Understanding the political, anthropological, and theological circumstances that morphed the African American male's esteem is vital to understanding the male church participation perspective. African American males' absenteeism in many walks of the

¹⁰ Brian Tracy, *Leadership*, AMACOM, 2014, 27. ProQuest Ebook Central.
<http://ebookcentral.proquest.com/lib/dtl/detail.action?docID=1390902>.

social, economic, political, and religious circles is linked to more than systemic racism. The problem embeds the psychic of the African American male. African American males suffer trauma, crisis, abuse, injustice, and discrimination. Additional reflection and study of injury to the black man during the middle passage until present strives in the Black Lives Matter movement. This study validates the trauma.

The hypothesis addresses the willingness of men to accept responsibility in Church leadership. I argue that through spiritual transformation and healing, the African American men of my context will break the cycle of disappointment, reclaim authority and self-esteem, and take their ordained leadership positions. I argue that this generation of African American males must champion the African American church movement and empower the next generation of African American Churchmen to make a positive difference.

Many men in my context are not actively engaged in church work. Through guided leadership development, the men of my context can experience spiritual transformation, and they can gain knowledge and recognize their value and self-worth through healing and reconciliation. They can promote and comprehend the Laymen's movement within our context with an anticipated outcome of improving health, life, and spiritual wellness for men.

The research study findings will develop a procedure and process to encourage men to become active in the Church. This can be a building block that others can add to and further develop. The desire is that men will discover the calling that God has placed upon their lives. In this discovery, men will experience spiritual transformation through leadership development and mentoring. The lack of men was realized in 2017 when

officers were needed to fill positions on the trustee board and other ministries in the Church, and few men rose to accept leadership positions.

This research created a cognitive and biblical application to promote male leadership in the context. I will use this research material as a training platform for this context and those who experience similar issues. Through positive male mentoring, men will gain a better understanding of Christ's calling and want to become more engaged in the work of the church.

The six-week research study faced several challenges, barriers, and obstacles, including getting males from the context to participate and limited face-to-face time with the men during the research study due to the COVID-19 virus. During the research study, the State of Ohio documented over seven thousand COVID-19 cases in one day. Other challenges included working around the schedule of the invited participants to ensure maximum participation during each training session and managing the technology to ensure that we could communicate via Facebook live stream.

What were your expected results?

I expected more men to participate in the research study. Many of the men I targeted would not, could not, and did not commit to being a part of the research study. At the moment, there is very little excitement in the ranks of the men. The context is accustomed to doing church, as it was accomplished forty years ago. The same songs are sung, the same service order is followed, and the worship experience is restricted to a few hours on Sunday morning. Of the two-hundred and thirty-member congregation, collectively fifty members attend bible study, and thirty-five members attend prayer

service. At the zenith of its popularity, the context exceeded two thousand members. Today, there is a general decline in bible study, prayer service, evangelism, visitation outreach, and a profound lack of commitment to the church ministries.

I expected the men to show immediate signs of transformation. Change takes time, commitment, leadership, and vision. The participants in this research study were eager to embrace the material and information presented, but the application, implementation, and assimilation will take time.

I expected the men to make the research study a high priority. I assumed many felt the same way I do about male leadership in the Church. There are very good, spiritual, and dedicated men in this context. To my surprise, male leadership in the context is not a high priority that many males share now. From my perspective, it appears that many are willing to allow others to take the initiative. The calendar of events is accomplished, the bills are paid, and worship service is taking place with those currently in place. The observation is not a criticism or a putdown. It is a result of men not taking care of other men. Men get it done. We accomplish the task of keeping the church doors open. In the process, men often fail to take care of themselves. Men are tired, physically sick, mentally exhausted, depressed, and fighting personal demons. It is no surprise that the issue of church attendance and participation carries such a low priority.

I expected the COVID-19 safety concerns to limit the amount of participation and interaction among the men. However, Zoom streaming technology-enabled greater access and involvement during the research study. The participants were faithful in their attendance. The level of communication was high on Thursday nights during the research study sessions. Several of the men developed personal relationships outside of the group

sessions. The concept of men communicating with other men and not running this race alone is a paradigm shift. The process of healing begins with someone being willing to take a risk. Even though you are going through a season of challenges, take a stand and purpose to be a part of a men's fellowship.

APPENDIX A
SESSION DESCRIPTIONS

Section Descriptions

Chapter One Ministry Focus

Chapter One highs the ministry's focus on sharing the gospel of Jesus during a period of crisis.

Chapter Two Biblical Foundations

Chapter Two presents the pericope, Isaiah 6:1-13, supporting the thesis, theme, hypothesis, and problem statement.

Chapter Three Historical Foundations

Chapter Three addresses the historical properties were surrounding the context, community, and capabilities to resolve the crisis. Attention is drawn to the social and cultural conditions that contribute to the current problems.

Chapter Four Theological Foundations

Chapter Four presents Black Theology as a lens to view the issues of the changing African American church and the need to reassess the roles, conditions, and adjustment to maintain a vibrant African American Church of the future.

Chapter Five Interdisciplinary Foundations

Chapter Five addresses the interdisciplinary foundation of leadership as one possible solution to resolve the lack of male leadership in the context.

Chapter Six Project Analysis

Chapter Six provides the results of the six-week quantitative study. The quantitative research tested the hypothesis, yielded unexpected discoveries, and provided detailed feedback.

Overview of Project Outline

The qualitative research method was used to complete this Doctor of Ministry project, testing the hypothesis and evaluation.

1. Survey

- a. Pre-survey administered during week one
- b. Post-survey administered during week six

2. Interview

- a. Interviews were conducted throughout the session.
- b. Group interview during class discussion
- c. Individual interview during Zoom conference

3. Questionnaire

- a. Ten response questionnaire administered during week four
- b. The questionnaire address lecture and discussion topics

4. Session Timeline

The project calendar timeline was six weeks:

Week 1. Meeting with participants. Conduct introductions, overview, guideline, expectation, syllabus distribution, pre-surveys, and assignment timeline.

Week 2. Introduction, Worthiness in Old Testament and New Testament lectures.

Week 3. Leadership Lecture. Leadership Theories vs. Management Styles.

Week 4. Management Lecture. Leadership, Defining and Applying the Principles. Self-esteem assessment tools (online evaluations)

Week 5. Administration, Parliamentary procedures Conducting a meeting using Roberts Rules of Order, Continuity Folder Summary review with context and project

Week 6. Session overview, collect journals, complete post-survey, after-action report, and summary training session analysis.

Participants met for two hours per week. Due to COVID-19 concerns, meetings were conducted virtually over conference call/zoom meeting. The participant sample size is nine men.

Lesson Plan Outline for Week One through Week Six.

Week One. Thursday, July 5, 2021, 5:00 PM – 7:00 PM

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Ten minutes to take Pre-survey

Ten minutes to create an audio journal on what you expect male leadership to encompass in the church.

Five-minute break

Twenty-five minutes for participants to voluntarily share journal entries and for feedback

Fifteen-minute video on the history of African American Baptist Church

Five-minute break

Ten-minute reflection and discussion (journal)

Fifteen-minute learning station (African American male mentorship model)

Ten-minute review and discussion (journal)

Ten-minute in-class Homework (Continuity Folder Compilation)

Week Two Thursday, July 8, 2021, 7:00 PM – 9:00 PM

Lesson Two. Worthiness in Old Testament and New Testament Introduction

Session overview: Introduction to Worthiness in Old Testament and New Testament lectures

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Twenty-minute lesson on Worthiness in the Old Testament

Twenty-minute study on Worthiness in the New Testament

Five-minute break

Ten-minute group discussion on how the lesson can be applied

Fifteen-minute lesson summary and discussion with audio journaling

Five-minute break

Ten-minute video on qualities of worthiness

Ten-minute reflection and discussion (journal)

Five-minute learning station (African American male mentorship model)

Ten-minute reflection and discussion (journal)

Five-minute in class Homework (Continuity Folder Compilation)

Week Three Thursday, July 15, 2021, 7:00 PM – 9:00 PM

Lesson Three. Leadership Theories and Management Styles.

Leadership Lecture. Leadership Theories vs. Management Styles.

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Twenty-minute lesson on Leadership in the Old Testament

Twenty-minute study on Leadership in the New Testament

Five-minute break

Ten-minute group discussion on how the lesson can be applied

Fifteen-minute summary on the study and discussion along with prompts for audio journaling

Five-minute break

Twenty-minute video on leadership

Ten-minute reflection and discussion (journal)

Five-minute in class Homework (Continuity Folder Compilation)

Week Four Thursday, July 22, 2021, 7:00 PM – 9:00 PM

Lesson Four. Principles of Management and Leadership

Management Lecture. Leadership, Defining and Applying the Principles.

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Twenty-minute lesson on Management in the Old Testament

Twenty-minute lecture on Management in the New Testament

Five-minute break

Ten-minute group discussion on how the lesson can be applied

Fifteen-minute summary on the reading and discussion prompts for journaling

Five-minute break

Ten-minute video on church management

Ten-minute reflection and discussion (journal)

Five-minute learning station (African American male mentorship model)

Ten-minute reflection and discussion (journal)

Five-minute in class Homework (Continuity Folder Compilation)

Week Five Thursday, July 29, 2021, 7:00 PM – 9:00 PM

Lesson Five. Administrative and Parliamentary procedures

Session overview: Administration, Parliamentary procedures Conducting a meeting using Roberts Rules of Order, Continuity Folder Summary

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Twenty-minute lesson on Administration in the Old Testament

Twenty-minute study on Administration in the New Testament

Five-minute break

Ten-minute group discussion on how the lesson can be applied

Fifteen-minute summary on the lesson and discussion along with prompts for audio journaling

Five-minute break

Ten-minute video on church management

Ten-minute reflection and discussion (journal)

Five-minute learning station (African American male mentorship model)

Ten-minute reflection and discussion (journal)

Five-minute in class Homework (Continuity Folder Compilation)

Week Six Thursday, August 5, 2021, 7:00 PM – 9:00 PM

Lesson Six. After-action report and summary analysis

Session overview, collected journals, complete post-survey, after-action report, and summary analysis of training session (Sixty minutes)

Five-minute Introduction: Welcome, prayer, icebreaker, and session overview.

Ten-minute to collect journals

Ten-minute to take post-survey

Thirty-minutes to discuss next steps participants would like to see

Five-minute closing, thank you, prayer, dismissal

APPENDIX B
MAJOR CRIME BUREAU REPORT

B. Major Crimes Bureau Felony Assault/Homicide for October 2021

The information contained in this Homicide Summary Report highlights ongoing or completed homicide investigations for the listed year. It is subject to change based on investigations being reclassified or updated. The statistics in this report are for informational purposes as a way to be transparent to the community and keep them informed regarding one of the most heinous crimes in society Commander Robert N. Strausbaugh #5022, MCB Commander.¹

As of **October 31, 2021**, there have been one hundred seventy-two (172) homicide investigations.

As of **October 31, 2020**, there were one hundred forty (140) homicide investigations.

As of **October 31, 2019**, there were ninety-three (93) homicide investigations.

As of **October 31, 2018**, there were one hundred and two (102) homicide investigations.

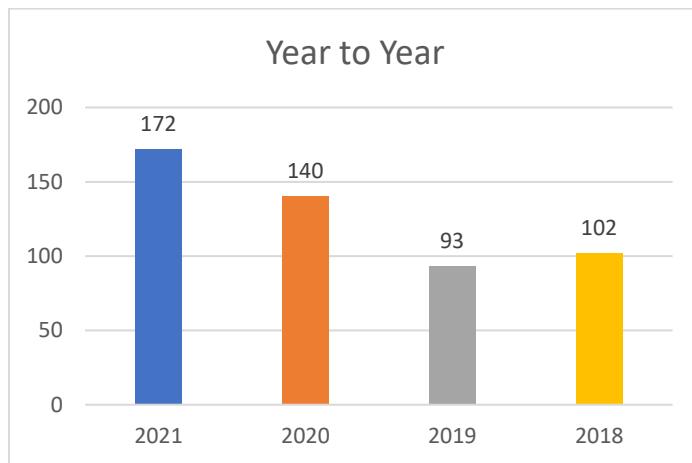


Figure 6. Major Crimes Bureau Felony Assault/Homicide

Eighty-six (86) 2021 homicide investigations have been cleared

Eighty-six (86) cases are open
Solvability: 50.0%

Statistical detail regarding suspects and victims if known:

A breakdown of homicides by the sex and race of the victims and suspects is as follows:

¹ Homicide Stats Columbus Division of Police, Nextdoor, <https://nextdoor.com/agency-post/oh/columbus/columbus-pd/homicide-stats-168518826/>. In this historical perspective, the following section details the three previous years “as of” homicides compared to 2021 “as of” date:

Table 1. Victim Race Gender and Suspect Race Gender

<u>VICTIM RACE</u>		<u>SUSPECT RACE</u>	
Male black	114	Male black	77
Female black	19	Female black	4
Male white	26	Male white	8
Female white	9	Female white	6
Male Hispanic	2	Male Asian	1
Female Hispanic	0	Male Other	2
Male Unknown	0	Total Suspects	98
Male Asian	2		
Total Victims	172		

Table 2. Victims of Homicide Percent – Suspects of Homicide Percent

<u>% VICTIMS</u>		<u>% SUSPECTS</u>	
Black	77.3%	Black	82.7%
White	20.3%	White	14.3%
Hispanic	1.2%	Asian	1.0%
Unknown		Other	2.0%
Asian	1.2%		

Table 3. Homicide Cases Per Month

Homicide Cases as of October 31, 2021

Month	1	2	3	4	5	6	7	8	9	10	11	12	Totals	Percentage
Homicides	23	11	15	14	21	15	25	18	21	9			172	
Victim Race														
Black	22	8	11	10	17	10	17	13	16	9			133	77.3%
White	1	3	4	2	4	4	8	5	4				35	20.3%
Hispanic					1		1						2	1.2%
Asian					1				1				2	1.2%
Unknown													0	0.0%
Victim Age														
Juvenile 17 & under	3	1		1	3	1	2		2				13	7.6%
Adult over 18	20	10	15	13	18	14	23	18	19	9			159	92.4%
Suspect Race														
Black	14	5	7	4	12	6	13	9	8	2			80	81.6%
White	1	1	1	3	2	3	3		1				15	15.3%
Asian									1				1	1.0%
Other	2												2	2.0%
Unknown													0	0.0%
Suspect Age														
Juvenile 17 & under	1	1		1	3		2		1				9	9.2%
Adult over 18	15	5	8	4	12	8	14	12	8	3			89	90.8%
Cause of Death														
GSW	22	10	15	12	20	13	22	16	18	9			157	91.3%
Stab	1					1	1	2					5	2.9%
Trauma						1			2				3	1.7%
Other	1			2		1	2		1				7	4.1%
Occurrence Shift														
1st	3	3	1	3	4	1	4	8	3	2			32	18.6%
2nd	12	3	5	6	8	6	10	2	11	2			65	37.8%
3rd	8	5	9	5	9	8	11	8	7	5			75	43.6%
Investigating Shift														
1st	3	3	2	2	8		7	4	5	4			38	22.1%
2nd	12	3	4	8	7	6	8	6	8	1			63	36.6%
3rd	8	5	9	4	3	6	5	4	3	3			50	29.1%
EMW/HCCU						3	3	5	4	5	1		21	12.2%
Zone														
1	5	1	1	1	4	3	4	3	1	1			24	14.0%
2	4	5	6	2	5	4	5	5	6	3			45	26.2%
3	5	3	3	5	4	4	9	5	5	2			45	26.2%
4	5	2	3	5	5	1	3	1	6	2			33	19.2%
5	4		2	1	3	3	4	4	3	1			25	14.5%

As of December 31, 2021, the homicide total is 204.

APPENDIX C
ROBERT'S RULES OF ORDER HANDOUT

Robert's Rules of Order - 8 Step Motion Procedures

Below is a simple guide for using Parliamentary Procedures when raising a motion at a meeting, using Robert's Rules of Order. Suggestion: When you have an appointment, and it is necessary to "Present a motion," print out this guide and follow the steps. It is a good practice to type out your motions in advance of your planned (scheduled) meeting to ensure your wording is exact. How to present a motion:

- (1) Say, "**I move that**"
- (2) Say, "**Second!**"
- (3) Say, "**It is moved and seconded that**"
- (4) Say, "**Are you ready for the question?**"
- (5) Say, "**The question is on the adoption of the motion that**"
- (6) Say, "**Those in favor of the motion, say aye (I).**"
- (7) Say, "**Those opposed, say no.**"
- (8) Say, "**The ayes (I)s have it, and the motion is adopted.**"

Motion to accept Agenda

Member A: "**I move that**" the agenda dated (?) be accepted.

Member B: **Second**

Chair: "**It is moved and seconded that**" agenda dated (?) be accepted.

(Discussion)

Chair: **Are you ready for the question?"**

Chair: "**The question is on the adoption of the motion that**" agenda dated (?) be accepted.

Chair: **Those in favor of the motion say "aye" (I).**

Chair: **Those opposed say "no."**

Chair: **The ayes have it, and the motion is adopted.** The agenda dated (?) is accepted.

APPENDIX D
RESEARCH DATA COLLECTION QUESTIONS

Research Data Collection Questions

Pre-Survey

1. "Do you consider male leadership in the Church a high priority? Why?"

The question will provide qualitative analytical data on the priority of male leadership.

2. Is male leadership important to you? Why?

The question will provide qualitative analytical data on the personal importance of male leadership.

3. How long have you been membered of this context? Why?

The question will provide qualitative analytical data on members' longevity within the context.

4. What is your number one issue with male leadership in the Church? Why

The question will provide qualitative analytical data on the context of male leadership.

5. Would you serve as a ministry/auxiliary leader in the Church? Why/Why not?

The question will provide qualitative analytical data on members' willingness to serve context.

6. Do you believe Christian male organizations such as District, State, and National Laymen's Auxiliary are beneficial in fostering self-esteem among men? Explain:

The question will provide qualitative analytical data on assessing the benefits of other male-centered organizations.

7. Can you conduct a Church meeting using parliamentary procedures such as Roberts Rules of Order?

The question will provide qualitative analytical data on members' ability to host-context organizational meetings.

8. Are you currently in a church leadership position? If so, do you implement the resources of a “Continuity Folder?”

The question will provide qualitative analytical data on members' current leadership roles and resources used to manage the organizational meeting.

9. Ranging from one to ten, one being lowest and ten being the highest, how would you rate men's participation in leadership in this context?

The question will provide qualitative analytical data on the context of men's participation.

10. Ranging from one to ten, one being lowest and ten being the highest, how would you rate your involvement in the context?

The question will provide qualitative analytical data on an individual's self-evaluation of participation in the context.

*Post Survey***1. How can males take a stronger leadership position in the church?**

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 1, providing the opportunity for additional data analysis on male leadership.

2. If presented the opportunity, are you willing to take a leadership role?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question two, providing the opportunity for additional data analysis on willingness to accept leadership responsibilities.

3. What ways can male members apply leadership within the context?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 3, providing the opportunity for additional data analysis on applying leadership in the context.

4. Can you identify a solution to resolve the issue of male leadership in the context?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 4, providing additional data analysis on recognizing and resolving male leadership issues in the context.

5. What ministry/auxiliary are you willing to serve as a leader since completing this workshop?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question five, providing additional data analysis on the member's willingness to serve as a leader.

6. Are you interested in learning more about other male mentoring programs such as the District, State, and National Laymen's Auxiliary?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question six, providing the opportunity for additional data analysis on male leadership and mentoring programs available through the District, State, and National Laymen's Auxiliary.

7. Can you identify the eight steps in carrying a motion according to Roberts Rules of Order?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 7, providing the opportunity for additional data analysis on male leadership on the use and application of Roberts Rules of Order.

8. How confident are you with developing and sharing with others in the context the uses of a Continuity Folder?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 8, providing the opportunity for additional data analysis on the use of Continuity Folders as a management tool.

9. Having completed this workshop, ranging from 1 to 10, 1 being lowest and ten being the highest, how would you rate your willingness to accept leadership in this context?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question 9, providing the opportunity for additional data analysis on male leadership development after six weeks of training, lectures, and exposure to this workshop.

10. Having completed this workshop, ranging from one to ten, one being lowest and ten being the highest, how would you rate preparedness to manage in a leadership position in the context?

The question will provide qualitative data that will quantitatively compare the answer provided in Pre-survey question ten, providing additional data analysis on preparedness to engage in a leadership position in the context.

*Questionnaire*¹

1. How well do you understand the mission of Context? Explain.

A clear mission should help inform all your church strategies, but if you are unclear on your assignment or people don't feel connected to it, it's likely they won't connect with your ministry strategy either.

2. Do you leave services feeling spiritually fed? Why?

Growing spiritually is one of the most significant factors in joining a church—and ensuring people have opportunities to experience growth is an essential part of effective ministry. Understanding why they do not feel fed is an essential first step to knowing what to do next to help.

3. Do you feel the church is sensitive to the significant needs of men? Explain.

Men need to know they matter and have solid support if they experience hardship. If they feel isolated in their struggles, they will likely look elsewhere for a caring community.

4. Does the culture in the context resonate with you? Why/Why not?

Culture tells a story and connects with your congregants, and while it may not be the top factor for whether or not people stay engaged, it reveals the beliefs that support leadership direction.

5. Do you feel the context spends money in a way that aligns with its mission? Explain:

One of the most common challenges churches face when it comes to giving is that their "ministry budgets don't align with the interest, values, and needs of givers,

6. Do you actively engage other males in the context?

Engaged people are passionate people. They know what the mission is. They serve in it. They live it out. Involved people have the potential to drive growth and excite others.

7. Do you need special attention to be considered welcomed?

People want to feel welcomed and that they belong. This welcoming may begin at services but can extend to how your current members interact with new attendees. Understanding if people feel welcomed can help you know how to improve experiences.

¹ Ten Church Survey Questions to Connect with Congregants, <https://blog.gloo.us/10-church-survey-questions>

8. We're planning to implement several small groups, programs, or events in the next six months and want to get a count of possible participants. Of the following, which would you most likely attend? Men Bible Study? Men's walking club. Men's Visitation Team. Men Mentor Mission.

Groups are “crucial to the life of any context” because they build community and encourage new friendships. Knowing what kinds of small groups people are interested in joining is the first step in creating groups they will want to participate. Getting people involved in groups can help people feel more connected and less likely to disengage.

9. We have the opportunity to help individuals in the local shelter but need more resources to make the most significant impact on their lives. Which way would you be most able to contribute?

By asking a question like this, you’re able to get a commitment from congregants before you even begin your project, helping them feel more connected to the people and cause they’re serving.

10. Reasons you continue to worship and fellowship with this context?

It is essential to understand how people are learning about your church so you can do more of it—and so you can experiment with driving more people to your website through improved outreach campaigns.

Interview Questions²

1. What leadership skills do you find most useful?

Leadership skills are essential to nearly every career, but certain skills may be more helpful in specific situations.

2. How do you describe your leadership style?

Many different leadership styles can benefit a variety of workplaces and teams.

3. How do you make sure projects and tasks stay on schedule?

As a leader, you are responsible for effectively communicating your team's goals and ensuring that your group meets deadlines while still turning in quality work.

4. How do goals help you become a better leader?

Good leaders know how to set goals for both themselves and their team.

5. How do you handle disagreements on your team?

A good leader knows how to manage conflict in the workplace and can negotiate without creating more tension.

6. When faced with an important decision, influential leaders know how to think through their options and the potential impact of their choices.

When faced with an important decision, influential leaders know how to think through their options and the potential impact.

7. Discuss a leadership challenge you faced and what you did to overcome it.

A great leader can lead a team to success despite setbacks like miscommunication, limited resources, or pressure.

8. How has trauma impacted your view of the current leadership in the Church?

Trauma is a part of life. Trauma has a way of bringing out the good and the bad in people, impacting our views and opinions.

²Ten Church Survey Questions to Connect with Congregants. <https://blog.gloo.us/10-church-survey-questions>

9. Are you able to adapt and adjust to the current changes in the Church about cultural norms?

Facing the changing norms of society is, at times, frustrating. It is necessary to have an open mind, heart, and ears.

10. How would you describe our leadership style? Open, Closed, Totalitarian, or Laissez-faire? Why?

Leadership style must be transitional. Knowing the proper time to move from one leadership style to the next is vital.

Seven Common Leadership Interview Questions and How to Answer.

<https://www.indeed.com/career-advice/interviewing/leadership-interview-questions>

APPENDIX E
INFORMED CONSENT FORM

**UNITED THEOLOGICAL SEMINARY
INFORMED CONSENT
TO BE PART OF A RESEARCH STUDY**

1. KEY INFORMATION ABOUT THE RESEARCHERS AND THIS STUDY

Study title: Male Leadership in the Church: A Question of Worthiness

Principal Investigator: Verlin F. Samples Jr., DMin research student, United Theological Seminary.

Faculty Advisor: Dr. Elvin Sadler, Dr. Willie Marshall, and Dr. Madeline Henners, United Theological Seminary.

You are invited to take part in a research study. This form contains information that will help you decide whether to join the study.

1.1 Key Information

Things you should know:

- The study seeks to understand the importance of self-esteem that promotes a sense of worthiness to serve in Church leadership.
- If you choose to participate, you will be asked to complete surveys, questionnaires, and interviews. You will be asked to participate in group discussions and provide your input. When: Two hours per week. Where: We will meet via Zoom meeting due to COVID-19 precautions. How: By conference call and social media.
- This will take approximately six weeks.
- Risks or discomforts from this research include sharing your raw opinion, bias, and open feedback; speaking in a controlled setting; hearing and discussing thoughts and arguments that you may agree or disagree with.
- The direct benefits of your participation are: subjects will experience fellowship with other men in the study, subjects will gain knowledge of Church procedures, subjects will be exposed to the male leadership model of the Laymen's Auxiliary, subjects will process administrative application of parliamentary procedures such as Robert's Rules of Order, subjects will develop coping skills for dealing with trauma and stress in the Church environment.

Taking part in this research project is voluntary. You do not have to participate, and you can stop participating at any time. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

2. PURPOSE OF THIS STUDY

If participants listen to my lectures and participate in my small group study, you will have a deeper understanding of Christ's calling of men to church leadership. My hypothesis examines the problem of men failing to engage in church leadership. If men do not acknowledge their importance, they are less likely to share their leadership skills. I expect participants to articulate a confident understanding of worthiness through a detailed six-week project. Participants are exposed to proper church administrative protocols and management tools. I will track participants' journal entries and tabulate data based on the training session and information provided.

3. WHO CAN PARTICIPATE IN THE STUDY

3.1 Who can take part in this study?

I will select men of the context that range in age 18 and above. Some of the men hold leadership positions, and others do not. Why? The goal is to get a cross-section of the context for data analysis on the hypothesis and theme. The men chosen for this project are dependable, honest, and trustworthy. They reflect the pulse of the context and impact the next generation of Christian men and future Church leaders.

3.2 How many people are expected to take part in this study?

The participants in this study will consist of 8-12 men that are members of the context.

4. INFORMATION ABOUT STUDY PARTICIPATION

4.1 What will happen to me in this study?

Data collection procedures: Complete pre-survey, complete post-survey, complete questionnaire, and complete interviews.

Small group sessions

View leadership, management, and administrative lecture videos and provide your feedback.

Create a journal of your finding for data collection

4.2 How much of my time will be needed to take part in this study?

Participants will be asked to take a pre-survey during session one and a post-survey during session six. Sessions one through five are two hours each, and session six is one hour in duration. This is a longitudinal project, and it may be necessary for the researcher to contact you again in the future to provide additional updates.

4.2.1 When will my participation in the study end?

The duration of the participants in this study is for six weeks, for a total of 11 hours.

5. INFORMATION ABOUT STUDY RISKS AND BENEFITS

5.1 What risks will I face by taking part in the study? What will the researchers do to protect me against these risks?

The researchers will minimize these risks by following human subject rights and ethical protocols.

You do not have to answer any questions you do not want to answer.

You can withdraw from the study at any time and for any reason.

Because this study collects information about your views, the researcher will protect your confidentiality and privacy.

6. ENDING THE STUDY

6.1 If I want to stop participating in the study, what should I do?

You are free to leave the study at any time. If you leave the study before it is finished, there is no penalty. If you decide to leave the study before it is finished, please tell the researcher. If you choose to tell the researchers why you are leaving the study, your reasons may be kept as part of the study record. The researchers will keep the information collected about you for the research unless you ask us to delete it from our records. If the researchers have already used your information in research analysis, removing your information will not be possible.

7. CONTACT INFORMATION

Who can I contact about this study?

Please contact the researchers listed below to:

- Obtain more information about the study
- Ask a question about the study procedures
- Report an illness, injury, or other problem (you may also need to tell your regular doctors)
- Leave the study before it is finished
- Express concern about the study

Principal Investigator: Verlin F. Samples Jr

Email: vfsamples1@united.edu

Phone: (614) 920-1773

8. YOUR CONSENT

Consent/Assent to Participate in the Research Study

By signing this document, you agree to be in this study. Make sure you understand what the study is about before you sign. I/We will give you a copy of this document for your records, and I/we will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information in Section 9 provided above.

I understand what the study is about, and my questions so far have been answered. I agree to take part in this study.

Print Legal Name: _____

Signature: _____

Date of Signature (mm/dd/yy): _____

Investigators are reminded that they should give a copy to the participant and retain a full copy of the consent, including a copy of the signature page as part of your research records. Participants must complete all required information (printed name, signature, and date).

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